THE LAW OF RETRIBUTION.

THE LAW OF RETRIBUTION;

OR,

A SERIOUS WARNING TO GREAT BRITAIN AND HER COLONIES,

Founded on unquestionable EXAMPLES of

GOD's TEMPORAL VENGEANCE AGAINST

Tyrants, Slave-holders, and Oppressors.

The Examples are selected from *Predictions* in the Old Testament, of NATIONAL JUDGEMENTS, which (being compared with their actual Accomplishment) demonstrate "*the sure Word of Prophecy*," as well as the *immediate Interposition of* DIVINE PROVIDENCE, *to recompence impenitent* NATIONS *according to their Works*.

By GRANVILLE SHARP.

"The People of the Land have used *Oppression*, and exercised *Robbery*, "and have *vexed the Poor and Needy*: yea, they have OPPRESS-"ED THE STRANGER WRONGFULLY," *&c.* "There-"fore have I poured out mine Indignation upon them," *&c.* "Their OWN WAY *have I recompensed upon their Heads*, saith the "Lord God." Ezek. xxii. 29—31.

LONDON:

Printed by W. RICHARDSON,

For B. WHITE, at Horace's Head, in Fleet Street;

and E. and C. DILLY, in the Poultry.

MDCCLXXVI.

" If thou ſeeſt the Oppreſſion of the Poor, and violent
" perverting of Judgement and Juſtice in a Province,
" marvel not at the matter (*or will*) FOR HE THAT
" IS HIGHER THAN THE HIGHEST REGARDETH,"
&c. Eccleſ. v. 8.—" *The* Lord SAW (it) and it diſ-
" pleaſed him that there was NO JUDGEMENT, and
" he SAW that *there was* NO MAN, and wondered
" that (*there was*) NO INTERCESSOR :" &c.—" And
" he put on the Garments of VENGEANCE for cloth-
" ing, and was clad with zeal as a cloke. ACCORD-
" ING TO THEIR DEEDS, ACCORDINGLY HE WILL
" REPAY, fury to his Adverſaries, RECOMPENCE (or
" *Retribution*) TO HIS ENEMIES, TO THE ISLANDS
" HE WILL REPAY RECOMPENCE," &c. Iſa. lix.—
" How long will ye judge unjuſtly, and accept the
" Perſons of the Wicked? Defend the Poor and
" Fatherleſs: do Juſtice to the Afflicted and Needy.
" DELIVER THE POOR AND NEEDY: RID THEM
" OUT OF THE HAND OF THE WICKED." Pſ. lxxxii.
2—4.—" Remove Violence and Spoil, and execute
" Judgement and Juſtice, TAKE AWAY YOUR EX-
" ACTIONS FROM MY PEOPLE, SAITH THE LORD
" GOD !" Ezek. xlv. 9.

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THE

LAW

OF

RETRIBUTION.

THE AFRICAN SLAVE-TRADE has been publicly ſupported and encouraged by *the Legiſlature of this Kingdom* for near a century laſt paſt; ſo that the *monſtrous deſtruction of the Human Species*, which is *annually* occaſioned thereby, may certainly be eſteemed a *National Crime* of the moſt aggravating kind, which (according to the uſual courſe of God's Providence in the World) will probably draw down ſome exemplary vengeance upon the unrepenting Inhabitants of this Iſland! And, with reſpect to the *Britiſh Colonies*, the

A uncha-

uncharitable practice of *Slave-holding*, eſpecially in the Weſt-India Iſlands and the more Southern Colonies, is grown up into a more enormous and deſtructive *Oppreſſion* (whether we view the prodigious multitudes of the *Oppreſſed*, or the unconſcionable ſeverity of the *Oppreſſors*) than perhaps ever diſgraced any other Nation at any one period of time!

The ſeveral attempts that have lately been made to juſtify theſe two branches of abominable National Iniquity by the Holy Scriptures, and eſpecially by the permiſſion therein granted to *the Iſraelites* to *purchaſe* and *retain Slaves* among them, have induced me to collect, from the Hiſtory of *the Jews* in the ſeveral Books of Holy Scripture, ſome plain examples of God's Vengeance upon that particular Nation, expreſsly for this kind of *Oppreſſion*; which, I hope, will ſufficiently prove that *Slavery* was ever deteſtable in

the ſight of God, and conſequently that a ſpeedy Reformation is abſolutely neceſſary (as well with reſpect to the *African Slave-trade*, encouraged in this Kingdom, as the *Toleration of Slavery* in the Britiſh American Dominions) if we mean to entertain the leaſt hope of eſcaping a ſevere *National Retribution*, which (if we may judge by our preſent Civil Diſſentions and horrid *mutual* Slaughters of *National Brethren*) ſeem ready to burſt upon us!

I am well aware, indeed, how very unfaſhionable it is, now-a-days, to quote *Scripture*, when matters of *Law*, *Politics*, or *Trade* are called in queſtion; yet I flatter myſelf that the following examples, drawn from thence, are perfectly ſuitable to my preſent point, and conſequently muſt have weight to convince all perſons, who ſincerely acknowledge the *Truth of the Scriptures*, that we have the greateſt

reaſon to apprehend the infliction of ſome heavy Judgement from Almighty God upon theſe Kingdoms, on account of the monſtrous load of Guilt which the Britiſh Subjects, *on each ſide of the Atlantic*, have incurred by the *Oppreſſions* above-mentioned.

In ſome former Tracts I have already ſhewn that the Servitude which the Jews, by the Moſaic Law, were permitted to exact of *their Brethren* (even when the latter were *ſold* to them) was very much *limited*; that they were not to be treated as *Bond Servants* (1), but as *Hired Servants*; that the *Servitude* could not lawfully be extended beyond *ſeven years* (2),

(1) "If thy *Brother* (that dwelleth) by thee be waxen "poor, and be *ſold unto thee*, thou ſhalt not compel "him to ſerve as *a Bond Servant*: but as an Hired "Servant, and as a Sojourner, he ſhall be with thee," *&c.* Levit. xxv. 39, 40.

(2) "If thou buy an Hebrew Servant, ſix years he "ſhall ſerve, and in the ſeventh he ſhall go out free "for nothing." Exod. xxi. 2.

unleſs

unleſs the Servant loved *his Maſter* and Condition, and voluntarily demanded (3) of him to be continued in his Service; and that, in every other caſe, it was

(3) " And if the Servant ſhall *plainly* ſay, *I love* " my Maſter, my Wife, and my Children; *I will not* " *go out free:*" &c. Exod. xxi. 5. Thus it is evident that the Jews could not acquire *any right* to the perpetual Service of their *Brethren*, John or Thomas, except by virtue of *a voluntary Contract*, which is ſomething ſimilar to that Clauſe in the Habeas Corpus Act concerning a Contract, which I thought myſelf obliged to acknowledge in my former Tract as an exception to the idea of Univerſal *Freedom* in this Kingdom. But in neither caſe can the *Contract* for Service be *implied*; for in the latter the Contract muſt be *in writing*, and the ſigning be clearly proved to be *a voluntary act*, without the leaſt ſuſpicion of *Dureſs*; and in the former caſe it was neceſſary that the Servant ſhould acknowledge, in *a Court of Record*, that he was *willing* to enter into ſuch a Contract; for the Hebrew *Servant* could not be made a *Slave*, unleſs he would " *plainly* " *ſay*, I love my Maſter," &c. " I WILL NOT GO " OUT FREE: Then" (ſays the Text) " his Maſter " ſhall bring him *unto the* JUDGES" (which anſwers to the public *Acknowledgement* neceſſary in the other caſe to be made in *a Court of Record*) for without this the Hebrew Maſter had no authority to bore the Servant's Ear in token of Bondage. Exod. xxi. 5, 6.

abſolutely

abſolutely unlawful to hold a Brother Hebrew in Slavery.

I have likewiſe ſhewn, that, under the glorious Diſpenſation of the Goſpel, we are abſolutely bound to conſider ourſelves as *Citizens of the World*; that every Man whatever, without any *partial diſtinction* of Nation, Diſtance, or Complexion, muſt neceſſarily be eſteemed *our Neighbour*, and *our Brother*; and that we are abſolutely bound in Chriſtian Duty to entertain *a Diſpoſition* towards *all Mankind* as charitable and benevolent, *at leaſt*, as that which was required of the Jews, under the Law, towards their *national Brethren*; and, conſequently, that it is abſolutely unlawful for thoſe, *who call themſelves Chriſtians*, to exact of *their Brethren* (I mean *their Brethren of the Univerſe)* a more burthenſome Service than that to which the Jews were limited with reſpect to their

Brethren

Brethren of the Houſe of Iſrael; and the Slavery, or involuntary Bondage, of *a Brother Iſraelite* was abſolutely forbid.

Theſe premiſes naturally lead us to conſider the ſevere NATIONAL JUDGEMENTS which the Jews brought upon themſelves principally *by exceeding theſe very limitations* which I have here ſpecified: and the inevitable concluſion to be drawn from theſe examples is, that we are *abſolutely* in danger of THE LIKE JUDGEMENTS, if we do not immediately put a ſtop to all *ſimilar Oppreſſion* by *National Authority:* becauſe an uncharitable extenſion of the *ſaid limits*, by thoſe who call themſelves Chriſtians, will certainly be, at leaſt, *as heinous in the ſight of God* as the OPPRESSION OF BRETHREN under the Law; and probably much more ſo, if we conſider the purity and benevolence which is required of all Men under the Goſpel Diſpenſation: and I have clearly

clearly proved (I truſt) that the permiſſion to the Iſraelites, to keep *Bondmen of the Heathen* (or more properly the *Nations*, הגוים) *that were round about them*, and of "the Children of *the Strangers* "that dwelt among them," cannot be extended to *any other People* whatever except *the Iſraelites* themſelves; and that even to them it was only *temporary*, during the Diſpenſation of the Moſaic Law, whilſt they poſſeſſed the Land of Canaan, the former Inhabitants of which (*viz.* the ſeven abominable *Nations* of Paleſtine, expreſsly mentioned by name in the ſeventh Chapter of Deuteronomy, where the ſame Heb. Noun גוים, rendered *Heathen* in the former Text, is properly expreſſed by the Engliſh word *Nations*) the Iſraelites were expreſsly directed to drive out, kill, and deſtroy, *without pity* (4), and to make *no Covenant*

(4) "Thine eye ſhall have *no pity* upon them." Deut. vii. 16.

with

with them (5): and I hope I have alſo proved that *the remainder* of theſe particular wicked Nations, thus expreſsly doomed to deſtruction, were undoubtedly "the *Heathen*" (or *Nations*) "*that dwelt* "*round about*" the Iſraelites, and "*the* "*Children of the Strangers*," whom (and *whom alone*) it was lawful to hold *in perpetual Bondage*; for otherwiſe that permiſſion cannot be reconciled to God's poſitive Commands, given in the ſame Law, to *love* the *Stranger*. "The Lord "your God is God of Gods, and Lord "of Lords, a great God, a mighty and a "terrible, *which regardeth not Perſons*" (ſo that this was apparently a general Law, or Rule of Conduct, towards *all Perſons*, except the People of thoſe *particular Nations* which were expreſsly, *by name*, condemned to deſtruction by the hands of the Iſraelites, in other parts of

(5) "Thou ſhalt make *no Covenant* with them, "nor *ſhew Mercy* unto them," &c. Deut. vii. 2.

the Law, for their abominable wickedneſs) "nor taketh Reward: he doth ex-"ecute the Judgement of the Father-"leſs and Widow, and *loveth the Stran-"ger*, in giving him food and raiment. "LOVE YE THEREFORE *the* "*Stranger*" (and the Almighty inculcates a ſympathetic concern for the welfare and happineſs of *Strangers*, by reminding the Iſraelites of their own unhappy ſituation formerly in a *ſtrange* country) "for ye" (ſays the Text) "were "*Strangers* in the Land of Egypt." Deut. x. 17 to 19. See alſo Levit. xix. 33, 34. "*Thou ſhalt love him*" (that is, *the Stranger*) "*as thyſelf*; for ye were "*Strangers* in the Land of Egypt."

National Wickedneſs, from the beginning of the World, has generally been viſited with *National* Puniſhments: and ſurely no *National* Wickedneſs can be more heinous in the ſight of God, than

than a public toleration of *Slavery and Oppreſſion!* for Tyranny (in whatſoever ſhape it appears) muſt neceſſarily be eſteemed a preſumptuous breach of that Divine Command, in which "*all Law* "*is fulfilled*" (Gal. v. 14.) *viz.* "Thou "ſhalt love thy Neighbour as thyſelf." Levit. xix. 18.

The Hiſtories of all Nations, indeed, afford tremendous examples of *God's Vengeance* againſt Tyrants; but no Hiſtory is ſo proper to illuſtrate this ſubject (which now ſo nearly concerns us) as that of the Jews: for as the Knowledge of the *Divine Law* was revealed in a more particular manner to *that People*, and to others *only through them*, ſo the effect even of their Diſobedience was an exemplary demonſtration, from time to time, of *God's Vengeance*, as well as of *his Mercy*, for the inſtruction of all other Nations, amongſt whom they

are now diſperſed, as living monuments of the ſame to this very day: and we have the authority of an Apoſtle (6) to aſſert, that "all theſe things happened "unto them for enſamples; and they "are written" (ſays he) "for our ad-"monition, upon whom the ends of "the world are come."

One of the firſt and moſt ſignal inſtances of Mercy which the Almighty was pleaſed to ſhew that People, after they *became a Nation*, was, the reſtoring them to their *Natural Freedom* from the deplorable *Slavery* in which they were detained by a tyrannical Egyptian Monarch (7): and the tremendous Judge-

(6) 1 Cor. x. 11.

(7) —"the Children of Iſrael ſighed by reaſon of "*the Bondage*, and *they cried*; and their cry came "up unto God *by reaſon of the Bondage*: and God "*heard their groaning*," &c. Exod. ii. 23, 24.

"And

Judgements whereby this deliverance was effected (*viz.* the Plagues of Egypt) are ſo many ſignal examples of *God's ſevere Vengeance againſt Slave-holders*, which ought to be had in everlaſting remembrance, to warn all Nations of the World againſt the unnatural and baneful practice of *keeping Slaves*.

This deliverance from *Bondage* was frequently mentioned, even in the words of God himſelf, by his Prophets, from time to time (as I have before remarked) —" Thus ſaith the Lord" (*i. e.* Jehovah) " God of Iſrael: I brought you up " from Egypt, and brought you forth " *out of the Houſe of Bondage*;" (מבית עבדים, more *literally* " from the Houſe

" And the Lord ſaid, I have *ſurely ſeen the Affliction* " *of my People* which are in Egypt, and have *heard* " *their cry* by reaſon of their *Taſk-maſters*: for I " know their Sorrows, and I am come down *to deli-* " *ver them* out of the hand of the Egyptians." Exod. iii. 7, 8.

" *of*

" *of Slaves*") " and *I delivered you* out " of the hand of the Egyptians, and " out of the hand of *all that oppreſſed* " *you*," &c. Judges vi. 8. —" I re- " moved his *Shoulder from the Burden*; " his *Hands were delivered from the* " *Pots* (8): thou calledſt in trouble, " and I delivered thee." Pſal. lxxxi. 6, 7.

The Iſraelites themſelves were alſo particularly directed *to remember* this ſignal exertion of Divine Mercy and Power in the cauſe of *Popular Freedom*: " *Remember* that thou waſt *a Servant*" *(viz. a Slave)* " in the Land of Egypt, " and that the Lord thy God *brought* " *thee out* thence *through a mighty hand*, " and by a ſtretched-out arm," &c. Deut. v. 15.

(8) In like manner there are multitudes of poor people retained in *a deplorable Bondage*, even to this day, in *the Potteries* of China.

It

It was surely for the moral purpose of stirring up in the Israelites a sympathetic concern for the Sufferings of the *Oppressed*, and more particularly of *Oppressed Strangers*, that they were so frequently reminded of their own former deplorable condition *in Slavery*, and of their miraculous *Deliverance* from thence; being expressly referred to their *own Feelings* and *Remembrance* of the cruel *foreign* Tyranny, which they themselves had so lately experienced in Egypt: — "thou shalt not oppress *a Stranger*: "for *ye* KNOW THE HEART" (נֶפֶשׁ, properly THE SOUL) "OF A "STRANGER, seeing ye were *Stran-* "*gers* in the Land of Egypt." Exod. xxiii. 9.

God also gave the Israelites due warning of the Danger of *Oppression*, by declaring that he would SURELY revenge the Cause of the injured *Stranger*:

"Thou

" Thou ſhalt neither *vex a Stranger*, " nor *oppreſs him*; for ye were *Strangers* " in the Land of Egypt. Ye ſhall not " afflict any Widow or fatherleſs Child. " If thou afflict them in any wiſe, and " *they cry at all unto me, I will SURELY* " *hear their cry*." (markithis, ye African Traders *of this Iſland*, and ye *Weſt-India* and *Britiſh American* Slave-holders! for ye are all guilty of the like abominable *Oppreſſions*, and God will SURELY avenge the Cauſe of *the Oppreſſed*) " and " my wrath ſhall wax hot, and I will " kill you with the ſword, and your " Wives ſhall be Widows, and your " Children fatherleſs." Exod. xxii. 21 to 24.

And have not the careleſs Inhabitants of Great Britain and her Colonies too much reaſon alſo to apprehend that *the ſame God* (who *profeſſes* to *hear the cry* of oppreſſed *Strangers*, if they *cry at*

all unto him) will, ſooner or later, viſit theſe Kingdoms with ſome ſignal mark of his Diſpleaſure, for the notorious *Oppreſſion* of an almoſt innumerable multitude of poor *African Strangers*, that are harraſſed, and continually wearing out, with a moſt ſhameful involuntary Servitude in the *Britiſh Colonies!* nay, and that by a public Toleration, under the ſanction of Laws to which the Monarchs of England, from time to time, by the advice of their Privy Counſellors, have given *the Royal Aſſent*, and thereby rendered themſelves Parties in *the Oppreſſion*, and (it is to be feared) Partakers of the Guilt!

Let us not forget, before it is too late, that the Almighty has not only declared himſelf ready to "HEAR THE CRY" *of the oppreſſed Stranger*, but hath deigned to add to his glorious Name, *Jehovah*, a brief *Remembrance* of his merciful inter-

poſition in behalf of an *enſlaved Nation*: "I am the Lord your God" (or *Jehovah* your God, ſaid the Almighty to the Iſraelites) "which *brought thee out of* "*the Land of Egypt, out of the Houſe of* "*Bondage.*" Exod. xx. 1. Thus the Almighty Deliverer from *Slavery* vouchſafed to ſet his own Divine Example before the eyes of his redeemed People, to excite Benevolence and Thankfulneſs; and the like Remembrance of that glorious Redemption from *Slavery* was very frequently repeated from time to time; which the Scriptures ſufficiently teſtify: but alas! the Iſraelites profited ſo little by theſe wholeſome leſſons, that it became neceſſary, no leſs frequently, to remind them of *the dreadful Vengeance* which would inevitably overtake them for their notorious *Oppreſſions of the Poor*; for their unjuſt Exactions of *involuntary and unrewarded Service*; and for exceeding the

limi-

limitations of *Bondage* (already recited) which the Law expreſsly enjoined!

" For the *Oppreſſion* of the Poor, for " the *Sighing* of the Needy, now will " I *ariſe*, ſaith the Lord; and will ſet " him in ſafety from him that puffeth " at him," or " that would enſnare " him." Pſal. xii. 5.

The Princely Prophet Iſaiah plainly declared to them, that their public Faſts and outward Humiliations were not only vain, but even offenſive to God, while *ſuch notorious Oppreſſions* continued among them. " Behold" (ſaid he) " in the " day of your Faſt, you find Pleaſure, " and *exact all your Labours*," (9) lviii. 3. And

(9) Sunt inter quos Belgæ, qui hic intelligunt *Opera Servilia*, quæ a *Servis* & *Ancillis* hoc ipſo die *rigide exigebantur*, ut aliis diebus. Οἱ ὁ—" Παντας τους ὑποχειριους ὑμων ὑποτυσσετε," *Omnes Subjectos vobis affligitis*: quæ lectio (ſays Vitringa) abſque emendatione facile ſubſiſtit.

And again, —" Is it ſuch a Faſt that I " have choſen ? a day for a Man to af- " flict his Soul ? is it to bow down his " head as a bulruſh ?" &c. " Is not " this the Faſt that I have choſen ?— " to looſe *the Bands of Wickedneſs*, to " undo *the heavy Burthens*" (or rather *the Bundles of the Yoke*, אגדות מוטה plainly referring to the ſevere and *unjuſt Bondage of the Poor)* " and TO LET " THE OPPRESSED GO FREE, and that " YE BREAK EVERY YOKE ?"—" Is it " not to deal thy Bread to the Hungry, " and to bring the Poor that are *caſt out*" (or rather to bring the Poor that are *reduced*, or *depreſſed*, *viz.* as it were by Tyrants; for ſo the word מרודים ſeems more properly to ſignify in this place) " *to thy Houſe ?*" &c. Compare this

ſiſtit.—And a little afterwards he adds, Prior interpretatio *de Operibus Servorum* aut *moleſtis exactionibus Subditorum*, magna ſe commendat ſpecie, eſtque mihi in eam pronior animus.

with

with Deut. xxiii. 15, 16. (9) And he warned them of the Divine Juſtice that would purſue them for their Oppreſſion and tyrannical Treatment of the Poor.

" The Lord ſtandeth up to plead, " and ſtandeth to judge the People! " The Lord will enter into Judge- " ment with the Ancients (or *Senators*) " of his People, and *the Princes* thereof: " for ye have eaten up the Vineyard; " *the Spoil of the Poor is in your Houſes!* " What mean ye that ye *beat my* " *People to pieces*, and grind the Faces " of the Poor?" ſaith the Lord of Hoſts! Iſa. iii. 13 to 15.

The wicked practices whereby the Iſraelites reduced their poor *Brethren* to

(9) *Thou ſhalt not deliver unto his Maſter the Servant which is eſcaped from his Maſter* unto thee: he ſhall *dwell with thee (even)* among you, in that place which he ſhall chooſe, *in one of thy gates* where it liketh him beſt: thou ſhalt not *oppreſs him.* Deut. xxiii. 15, 16.

Slavery

Slavery are deſcribed by the Prophet Amos: "Hear this, O ye that *ſwallow* "*up the Needy*, even to make *the Poor* "*of the Land to fail*, ſaying, When "will the New Moon be gone, that "we may ſell Corn? and the Sabbath, "that we may ſet forth Wheat, making "the Ephah ſmall, and the Shekel "great, and falſifying the Ballances by "Deceit? That *we may buy the Poor* "*for Silver* (10) *and the Needy for a Pair* "*of Shoes*" (that is, comparatively ſpeaking, at a moſt contemptible price! whereby we may preſume that *Slave-markets* were not ſo notoriouſly eſtabliſhed at that time as at preſent; and that the *Bidders* were *few*, though the *Oppreſſed* were *many*) "yea, and ſell "the Refuſe of the Wheat? The Lord "hath ſworn by the Excellency of Ja-

(10) "Ideo ut ubi ſolvere non poterunt, dent ſe "nobis *in Servitutem*, ut mos erat illarum Gentium." *Grotius* in locum.

"cob,

" cob, *ſurely I will never forget any of*
" *theſe works. Shall not the Land tremble*
" *for this, and every one mourn that*
" *dwelleth therein?*" &c. Amos viii. 4 to 8.

Here is a ſolemn Appeal from God to the *Human Underſtanding:* " Shall not " the Land tremble *for this!*" that is, for this ſame *abominable Oppreſſion* of the Poor *(the buying them for Slaves)* in which Great Britain and her Colonies are infinitely more guilty than the People to whom this appeal was made! and " *ſhall not the Land*" (therefore) " *even our Land, tremble for* " *this, and every one mourn that dwelleth* " *therein?*" &c. *Surely* " *God will* " *never forget any of theſe Works,*" my Countrymen!

The Prophet Jeremiah manifeſtly alluded to the like deceitful practices

of the Jews (whereby they reduced the Poor to *Slavery)* when he made a ſolemn proteſt againſt them in the Name of God :—" Your ſins" (ſaid he) " have " withholden good things from you. " For among my People are found " wicked (men): they lay wait as he " *that ſetteth Snares* ; THEY SET A " TRAP, THEY CATCH MEN. As a " Cage (or Coup) is full of Birds, ſo " are their Houſes full of Deceit : " therefore they are become great, and " waxen rich. They are waxen fat, " they ſhine: yea, they overpaſs the " deeds of the Wicked; they judge " not the cauſe, the cauſe of the Father- " leſs, yet they proſper ; and the right " of the Needy do they not judge. " Shall I not viſit for theſe things? " ſaith the Lord! Shall not *my Soul be* " *avenged on ſuch a Nation as this ?*" *&c.* Jer. v. 26 to 29. Here again the Almighty plainly appeals to the Human Under-

Underſtanding concerning the Propriety, or rather the Neceſſity, of exerting the Divine Vengeance againſt ſuch an *Oppreſſive Nation!*

And yet how inconſiderable was the crime of the Jewiſh Nation in this reſpect, if compared with the *numerous Bondage* and with the unbounded Oppreſſion of the poor Negroes in the Britiſh Colonies? Have we not therefore juſt reaſon to fear that God will "*viſit* "*for theſe things?*" Does not the Word of God, which cannot change, appeal to us, my Countrymen, as well as to the Jews?—"*Shall not my Soul*" (ſaith the Lord!) "*be avenged on ſuch a Na-* "*tion as this?*"

The ſame Prophet, in the next chapter, declares *the Divine Vengeance* to be at hand:—"For thus hath the Lord "of Hoſts ſaid,—Hew ye down Trees,

" and caſt a Mount *againſt Jeruſalem.*
" This (is) the City to be viſited! ſhe
" is *wholly Oppreſſion* in the midſt of
" her. As a Fountain caſteth out her
" Waters, ſo ſhe caſteth out her Wick-
" edneſs: *Violence and Spoil* is heard in
" her; before me continually is *Grief*
" *and Wounds!* Be thou inſtructed, O
" Jeruſalem! leſt my Soul depart from
" thee: leſt I make thee deſolate, a
" Land not inhabited!" Jer. vi. 6 to 8.

But in vain were the Warnings of the Prophet, till *the Judgements* themſelves began to appear *in all the horrors of a hopeleſs War*, which began in the ninth year (11) of King Zedekiah's reign,

(11) " And it came to paſs in the ninth year of his " reign, in the tenth month, in the tenth day of the " month, that Nebuchadnezzar King of Babylon " came, he and all his hoſt, againſt Jeruſalem, and " pitched againſt it: and they built forts againſt it " round about." 2 Kings xxv. 1.—" In the ninth " year

reign, notwithſtanding that the Monarch had previouſly rendered himſelf ſecure (as he thought) by his military preparations (in ſending for *Horſes* and *Men* from Egypt, to complete his ſtanding Army) and had alſo made Pharaoh (another preſumptuous military Tyrant) his Ally, which encouraged him to break his Oath and Covenant with the King of Babylon.

But "when Nebuchadnezzar King "of Babylon, and *all his Army, and all* "*the Kingdoms of the Earth, of his Do-*"*minion, and all the People, fought* "*againſt Jeruſalem, and againſt all the* "*Cities thereof*"—then God ordered his Prophet to remind Zedekiah of that dreadful Vengeance, Defeat and Cap-

"year of Zedekiah King of Judah, in the tenth month, "came Nebuchadnezzar King of Babylon, and all "his army, againſt Jeruſalem, and they beſieged it," &c. Jer. xxxix. 1. See alſo chap. lii. ver. 9.

tivity, which had ſo often before been denounced as the neceſſary conſequences of *Oppreſſion and Injuſtice!* — "Thus "ſaith the Lord, the God of Iſrael" (*viz.* to Jeremiah): "Go, and ſpeak "to Zedekiah King of Judah, and tell "him, Thus ſaith the Lord; behold, "I will *give this City into the hand* of "the King of Babylon; and he ſhall "burn it with fire. And thou ſhalt "not eſcape out of his hand, but ſhalt "ſurely be taken, and delivered into "his hand; and *thine eyes ſhall behold* "*the eyes of the King of Babylon*, and he "ſhall ſpeak with thee *mouth to mouth*, "and thou ſhalt go to Babylon," *&c.* Jer. xxxiv. 1 to 3.

The impending *Vengeance* being then become *viſible*, and conſequently more tremendous, by the near approach of the Babylonian Army, that irreſiſtible inſtrument in the hand of God, by which

which the Jews had ſo often been ſubdued, the King's ſtubborn heart began to relent, and his *military confidence* to forſake him, which had before encouraged his *Injuſtice*; his firmneſs in *Worldly Politics* was ſhaken, and yielded to a ſenſe of Guilt! It was upon this return of Conſcience and right Reaſon that Zedekiah ſent two Meſſengers, Paſſur and Zephaniah, to Jeremiah, ſaying, "Enquire, I pray thee, of the "Lord for us; for Nebuchadnezzar "King of Babylon maketh war againſt "us; if ſo be the Lord will *deal with* "*us* according to *all his wondrous works*, "that he may go up from us," *&c.* See chap. xxi. ver. 1 and 2. But a very unwelcome anſwer was given to the Meſſengers, to be returned to their Monarch; for the Prophet confirmed all the heavy Judgements (12) which had before

(12) "Then ſaid Jeremiah unto them, Thus ſhall "ye ſay to Zedekiah: Thus ſaith the Lord God of "Iſrael;

before been denounced, as well againſt the King, expreſsly by name, as againſt the City and its iniquitous Inhabitants, whoſe notorious *Oppreſſions* were now *to be* RECOMPENSED *upon their own heads*, MEASURE FOR MEASURE: — "Now "is the end come upon thee, and *I will* "*ſend mine anger upon thee, and will judge*

"Iſrael; Behold, I will turn back the weapons of "war that are in your hands, wherewith ye fight "againſt the King of Babylon, and againſt the Chal-"deans which beſiege you without the walls; and I "will bring them *into the midſt* of this City. And I "myſelf will fight againſt you, with an outſtretched "arm, and with a ſtrong arm, even in anger, and in "fury, and in great wrath. And I will ſmite the "Inhabitants of this City, both Man and Beaſt: "they ſhall die of a great Peſtilence. And afterwards, "ſaith the Lord, I will deliver *Zedekiah King of Ju-"dah*, and *his Servants*, and *the People*, and ſuch as "are left in this City, from the Peſtilence, from the "Sword, and from the Famine, into the hand of "Nebuchadnezzar King of Babylon, and into the "hand of their Enemies, and into the hand of thoſe "that ſeek their Life; and he ſhall ſmite them with "the Edge of the Sword; he ſhall not ſpare them, "neither have Pity, nor have Mercy!" Jer. xxi. 4 to 7.

" *thee according to thy ways*, and will " RECOMPENSE *upon thee all thine abo-* " *minations*," &c. Ezek. vii. 3. See alſo the 4th, 8th, and 9th verſes, to the ſame effect. And afterwards, in the 11th verſe, one of the principal cauſes of GOD's *Vengeance* is mentioned:—" *Vio-* " *lence*" (ſaid the Prophet) " is riſen " up into *a Rod of Wickedneſs*: none of " them ſhall remain, nor of their mul- " titude, nor of any of their's; neither " ſhall there be wailing for them. The " time is come, the day draweth near!" &c.—And again, in the 23d verſe:— " *Make a Chain*" (ſaid the Prophet); " for the Land is full of *bloody Crimes*, " and the City is full of *Violence*. " Wherefore *I will bring the worſt* of " the Heathen, and they ſhall poſſeſs " their houſes," &c. — " Deſtruction " cometh; and they ſhall ſeek peace, " and there ſhall be none. Miſchief " ſhall come upon miſchief, and rumour

" ſhall

" ſhall be upon rumour," *&c.*—" The " King ſhall mourn, and the Prince " ſhall be clothed with deſolation, and " the Hands of the People of the Land " ſhall be troubled: *I will do unto them* " *after their* (own) *way*, and according " to *their* deſerts" (or rather *their own judgements)* " will I judge them; and " they ſhall know that I am the Lord." —Again, in the 12th chapter, the ſame reaſon is clearly aſſigned for the pouring out of God's Vengeance:—" Say unto " the People of the Land, Thus ſaith " the Lord God of the Inhabitants of " Jeruſalem and of the Land of Iſrael; " They ſhall eat their Bread with Care- " fulneſs; and drink their Water with " Aſtoniſhment, that her Land may be " deſolate from all that is therein, *be-* " *cauſe of* THE VIOLENCE *of them* " *that dwell therein.*" Ezek. xii. 19. The nature of this baneful *Violence*, which occaſioned their *deſtruction*, is more particularly

cularly deſcribed by the ſame Prophet, in chap. xxii. ver. 7.—" *in the midſt of* " *thee*" (ſtill ſpeaking of Jeruſalem) " have they dealt by *Oppreſſion* with " *the Stranger*" (mark this, ye Britiſh Slave-dealers and Slave-holders); " in " thee have they vexed the Fatherleſs " and the Widow. Thou haſt de- " ſpiſed mine holy things, and haſt pro- " faned my Sabbaths. In thee are men " that carry tales to ſhed Blood: and " in thee they eat upon the mountains: " in the midſt of thee they commit " lewdneſs," &c.—" One hath com- " mitted abomination with his Neigh- " bour's Wife: and another hath " lewdly defiled his Daughter-in-law," &c.—" In thee have they taken *gifts* " *to ſhed Blood*: thou haſt taken Uſury " and Increaſe, and thou haſt greedily " gained of thy Neighbours by Extor- " tion, and haſt forgotten me, ſaith the " Lord God. Behold, *therefore*, I have

" ſmitten mine hand at thy diſhoneſt
" gain which thou haſt made, and at
" thy Blood which hath been in the
" midſt of thee," &c. Ezek. xxii. 7, &c.

Oh that the Subjects of the Britiſh Empire would ſeriouſly compare theſe crimes with their own practices! they would then, ſurely, be ſenſible of their danger; and that they have reaſon to expect the like, or rather much heavier, Judgements, than thoſe denounced againſt the Jews! For, beſides the notorious *Adulteries*, and other acts of *Lewdneſs*, which many amongſt us (from the frequency of ſuch crimes) commit, even without ſhame or remorſe, we have far exceeded the guilt of the Jews, I fear, in many of the other points alſo which provoked the Vengeance of the Almighty againſt them! What "*Violence*" amongſt the Jews, before their Captivity, was ever

" *riſen*

" *risen up into*" so destructive " *a Rod of* " *Wickedness*" — as the AFRICAN SLAVE-TRADE, now carried on chiefly by our *Liverpool* and *Bristol* Merchants? What " *bloody crime*" among the Jews was more notorious, and more wickedly premeditated, than the late *Invasion* and *Conquest* of the poor innocent CARRIBEES at ST. VINCENT's? And what Nation hath " *dealt by Oppres-* " *sion with the Stranger*" so generally, so inhumanly, and in so great a degree, as our BRITISH AMERICAN SLAVE-HOLDERS!—Have we not ample reason to expect that the same tremendous decree will, in God's Justice, be fulfilled upon these Kingdoms?—" *De-* " *struction* cometh: and they shall seek " Peace, and there shall be none. Mis- " chief shall come upon mischief, and " rumour upon rumour," *&c. &c. &c.* — " I will do unto them after *their* " (own) *way*, and according to *their*

" (own) *Judgements* will I judge them!" &c.

Nevertheleſs, God was pleaſed to offer the Jews a Choice in *their Fate*,—either to forſake their wicked King (who had forfeited all right to govern, by his neglect of *Juſtice* and *Natural Right*) and to fall away to the King's Enemies, the Chaldeans; or elſe to periſh miſerably in the City, and partake of it's Deſtruction!—" And unto this People" (ſaid God to the Prophet Jeremiah) " thou " ſhalt ſay, Thus ſaith the Lord; Be- " hold, I ſet before you the way of " *Life*, and the way of *Death*. He that " abideth in this City ſhall die by the " Sword, and by the Famine, and by " the Peſtilence: but he *that goeth* " *out, and falleth to the Chaldeans that* " *beſiege you, he ſhall live, and his Life* " *ſhall be unto him for a Prey*," &c. Jer. xxi. 8, 9.

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The Prophet, however, was directed to add to his meſſage a word of advice to the *King* and *Court*, which ſhews that a ſeaſonable repentance might, even then, have ſaved the State, and turned away the impending *Vengeance*.

It was ſuch advice, too, as every other Monarch, who tolerates any *unnatural Bondage* or *Oppreſſion* in his Dominions, ought ſeriouſly to conſider, becauſe the event proved it to be the beſt means of averting God's Anger, if the King had but perſevered in it.—"And touching "*the Houſe of the King of Judah*" (continued the Prophet) "ſay,—Hear ye "the Word of the Lord, O Houſe of "David—thus ſaith the Lord; *Exe-* "*cute Judgement* in the morning, and "*deliver him that is ſpoiled* out of the "hand of the *Oppreſſor*, leſt my Fury "go out like Fire, and burn that none "can quench *(it)*, becauſe of the evil

"of

" of your doings." Jer. xxi. 12. This is a manifeſt declaration that *the Neglect of* JUSTICE *and* RIGHT, and *the Toleration of* OPPRESSION, were the principal cauſes of God's heavy Vengeance againſt *that Royal Houſe!*

The ſame advice was, by God's Command, repeated by the Prophet to *the King himſelf* IN HIS PALACE (ſee the next chapter):—" Thus ſaith the Lord; " Go down to THE HOUSE of the King " of Judah, *and ſpeak* THERE *this word*, " and ſay, Hear the word of the Lord, " *O King of Judah*, that ſitteſt *upon the* " *Throne of David*, thou, and thy Ser- " vants, and thy People that enter in by " theſe Gates" (that is, all Perſons what- " ever that *enter in by*" *the Palace-gates*, plainly including *the whole Court*, before whom the Prophet was to deliver his meſſage): " Thus ſaith the Lord; " *Execute* ye JUDGEMENT and RIGH-

" TEOUSNESS,

" TEOUSNESS, and *deliver the Spoiled*
" *out of the hand of* THE OPPRES-
" SOR; and do no wrong, DO NO
" VIOLENCE TO THE STRAN-
" GER (13)," &c. — " For if ye do
" this thing indeed" (that is, if ye will *execute Judgement and Righteouſneſs, deliver the Oppreſſed, &c.)* " then ſhall there
" enter in *by the Gates of this Houſe*
" Kings ſitting upon the Throne of
" David" (or rather " that ſit," *i. e.* reign, " for David upon his Throne")
" riding in Chariots and on Horſes, he
" and his Servants, and his People"
(that is, the Court ſhould continue and proſper). " But if ye will not hear
" THESE WORDS, *I ſwear by my-*
" *ſelf, ſaith the Lord*" *(i. e.* Jehovah)

(13) And what " *Wrong*" or " *Violence to the Stran-*
" *ger*" can be more *oppreſſive* than that of detaining him in an *involuntary Servitude*, WITHOUT WAGES, in a miſerable, wretched *Bondage*, worſe than that of *brute Beaſts!*

" that THIS HOUSE" *(i. e.* the Palace) " ſhall become a deſolation." Jer. xxii. 1 to 5. So that *the whole Court* were as much intereſted to promote a ſpeedy Reformation, as *the King himſelf.* Thus it is plain that *the King and Court* had alſo a Choice given them of *Life* and *Death*, as well as the People; and, conſequently, that the Judgements denounced were only *conditional*, in caſe the warning was neglected; for it is manifeſt that God mercifully tendered to them *(even at the eve of their deſtruction)* a continuance of the Monarchy *(viz.* " *Kings ſitting upon the Throne of* " *David")* if they would but reſolve to " *execute* JUDGEMENT *and* RIGHTE- " OUSNESS;" to " *deliver the Spoiled* " *out of the hand of the* OPPRESSOR;" and to " *do no Wrong*, NO VIOLENCE, " *to* THE STRANGER," *&c.* But the Prophet alſo added much more *advice* to *the King and his Court*, though he was

not

not "*made of the King's Council* (14);" for he boldly warned the Monarch by the tremendous examples of God's Judgements upon three of his immediate Predeceſſors in the Kingdom; two of whom were *his own Brothers*, the Sons

(14) When a ſimilar warning was given by a former Prophet to a wicked and inconſiderate Predeceſſor of *Zedekiah*, concerning *God's impending Vengeance* for his miſconduct, the haughty Monarch, puffed up with vain notions of his Royal Importance, arrogantly impoſed ſilence on the Prophet, becauſe he had undertaken the office of *an Adviſer* or *Counſellor* to the King without *the etiquette* or formality of a Court Appointment:—"*Art thou made of the King's Council?*" (ſaid the Monarch:) "forbear; why ſhouldeſt thou *be ſmitten?*"—Upon which the Prophet *forbore* indeed *to reaſon with him*; but immediately pronounced upon him the ſevere ſentence of God's Condemnation, ſaying, "I know that God hath determined to deſtroy "thee, becauſe thou haſt done this, and haſt not "hearkened unto *my Counſel:*" and it is remarkable, that, after *rejecting the Counſel* of God, the *very next Counſel* which this imperious Monarch was pleaſed to adopt was attended with the moſt dangerous and humiliating conſequences, *both to King and Kingdom*, that could poſſibly have happened! nothing leſs than the delivery of both into the abſolute power of their

 Enemies!

Sons of King Josiah; and the third *his own Nephew*, whom he immediately succeeded. They were all particularly mentioned by him in the proper order of their respective reigns, as we find by the copy of his Message or Remonstrance, preserved in the Collection of his Prophecies; and, throughout the said Remonstrance, frequent allusions are made to the principal causes of the failure and destruction of each of them, which afford a most striking and interesting Lesson to Kings and Governors *in general*; but it must have been *more particularly* affecting to Zedekiah, if we consider his critical situation at the

Enemies! for after he had *silenced* the Prophet, "then" (says the Text) "Amaziah King of Judah TOOK "ADVICE, and sent to Joash, the Son of Jehoahaz, "the Son of Jehu, King of Israel, saying, Come, "let us see one another in the face."—The war was *unjust* and *unreasonable*; and, providentially, the King and his *wicked Advisers* were punished by the effects of their own *unprincipled Counsel*. See 2 Chron. xxv. 16—24.

time

time the Meſſage was delivered to him, and that the Examples of *Vengeance*, to which the Prophet referred him, were *actually accompliſhed* in the Perſons of his *neareſt Relations* and *Predeceſſors*, who were ſucceſſively *deprived of their Royal Dignity*, and carried away IN CHAINS into a *ſlaviſh Captivity*; the very fate which, the Prophet aſſured him, was to be his own!

But before I recite the remainder of God's Meſſage to *the Court of Zedekiah*, it will be neceſſary for me to give ſome general account of that Monarch and of his immediate Predeceſſors, in order that the Remonſtrance, in which they are all diſtinctly mentioned, may be more eaſily underſtood by the generality of Readers. It will likewiſe be neceſſary for me to prove, that the whole 22d Chapter of Jeremiah is included in that *Meſſage*, or *Remonſtrance*, which

the Prophet was then to deliver in the preſence of the *whole Court* of Zedekiah. And I propoſe to inſert alſo ſome remarks, as they occur, concerning the Prophet himſelf, and the order of time, in which he delivered the ſeveral tremendous predictions of GOD's *Vengeance* againſt theſe wicked Princes.

Zedekiah was the Son of that excellent Prince Joſiah King of Judah, on whoſe account, expreſsly, *the dreadful Vengeance*, due to that wicked Nation, was poſtponed for ſeveral years, *viz.* till after his death.

The Scriptures mention four Sons of King Joſiah, *viz.* "the firſt-born, Jo-"hanan (or John); the ſecond, Je-"hoiakim; the third, Zedekiah; and "the fourth, Shallum." 1 Chron. iii. 15.—What became of the eldeſt Son Johanan,

Johanan, or John, is not recorded (15), but all the others aſcended the Throne of David; and firſt of all, the youngeſt Son *Shallum*, whom, on the death of King Joſiah, "*the People of the Land* "*took*, and" (as it ſeems, without re-

(15) —"this *Johanan*" (ſays Biſhop Patrick) "is "thought by many to be the ſame with *Jehoahaz*, "who ſucceeded *Joſiah* in the Throne. But he" (meaning *Jehoahaz*) "was not his firſt-born, being but "twenty-three years old when the People made him "King; and after three months time his Brother, "being put in his place, is ſaid to be twenty-five "years old. 2 Kings xxiii. 31, 36. Petavius" (continues the Biſhop) "hath ſaid a great deal about "this, in his Annotations upon Epiphanius ad "Hæreſ. Epicur. p. 18. But after all" (ſays the learned Biſhop) "*I take the truth to be, that* JOHANAN "WAS HIS ELDEST SON, *but died before his Father:* "and therefore is not mentioned in the Book of "Kings; as" (continues he) "*Jehoahaz* is not men-"tioned here, being made King by the People of the "Land, and preſently dethroned."—In the latter part of this remark, however, the worthy Biſhop is apparently miſtaken; for the ſame King, who was ſometimes called *Jehoahaz*, is certainly *mentioned* in that very Text (1 Chron. iii. 15.) on which the Biſhop made this remark, though mentioned, indeed, under a different name, *viz. Shallum*.

gard to seniority) "made him King in "his Father's stead in Jerusalem." 2 Chron. xxxvi. 1. (16).

The

(16) In this Text *Shallum* is called *Jehoahaz*, which, perhaps, was his original or proper name, and the other name, *Shallum*, only a surname (signifying *Peace*), given him, probably, by the People at his Coronation, and in remembrance of *the peace* and general tranquillity during the greatest part of his Father's reign: but the great and learned Archbishop Usher just reversed this supposition; for he was of opinion, that *Shallum* * was the *proper* name, and *Jehoahaz* only the surname.

Nevertheless, in defence of what I have ventured to mention as my own opinion, I must remark, that in the list of King *Josiah*'s Sons, where *Shallum* is mentioned with the rest of his Brothers (*viz.* 1 Chron. iii. 15.) no less than *two* of his Brothers out of *three* are mentioned only by THE SURNAMES *which were given them when they began to reign*; and the *third* Brother there mentioned (or rather the *first* of them, Johanan) *never reigned*; and therefore, probably, had

* ——"Eum enim 23 annos natum, *senioribus Fratribus posti-* "*habitis*, Populus Regem Patris loco constituit. (2 Reg. xxiii. "30, 31.) *Shallumi* nomine, ut videtur, melioris ominis causâ "in aliud mutato: quòd commune illud ei fuisset cum *Shallumo* "Jabeshi filio; qui unico tantùm mense regno potitus a Mana- "hemo est occisus," &c. ad A. M. 3371. p. 113.

no

The reign of *Shallum* (alias *Jehoahaz* (17) was only three months; for he regarded not the *eternal Laws of God*, and thereby drew down the *Divine Vengeance* upon himſelf, by the hand of Pharaoh-Neco, who depoſed

no *ſurname* to diſtinguiſh him, like the reſt: but the other two, who actually aſcended the Throne of David, were mentioned by their *ſurnames only, viz.* JEHOIAKIM (יְהוֹיָקִים *Jehov-ikim*, ſignifying *Jehovah will eſtabliſh*) and ZEDEKIAH (צִדְקִיָּהוּ *Tſadok-Jehov*, ſignifying *the Righteouſneſs of Jehovah*); for their *proper names* were *Eliakim* (2 Kings xxiii. 34.) and *Mattaniah* (2 Kings xxiv. 17.): and therefore it is very natural to conclude, that the name of the *only remaining Brother, who actually reigned*, and is mentioned in the ſame Text (*viz. Shallum*, ſignifying *Peace*) is likewiſe *a ſurname*, as well as the other two mentioned before him, who received the names, by which they are diſtinguiſhed in that Text, when they were firſt appointed to the Throne of Judah.

(17) "Jehoahaz was twenty and three years old "when he began to reign, and he *reigned three months* "*in Jeruſalem*. And his Mother's name was Hamu- "tal, the Daughter of Jeremiah of Libnah. And he "did (*that which was*) *evil in the ſight of the Lord*, ac- "cording to all that his Fathers had done." 2 Kings xxiii. 31, 32.

him

him *at Jeruſalem* (18) (2 Chron. xxxvi. 3.) and afterwards "PUT HIM IN BANDS "at *Riblah* (19) in the Land of *Hamath*, "that

(18) "And the King of Egypt *put him down at* "*Jeruſalem*, and condemned the Land in an hundred "talents of ſilver, and a talent of gold." 2 Chron. xxxvi. 3.

(19) RIBLAH was the fatal place where King *Zedekiah* was afterwards *judged* and *condemned* by the King of Babylon, and where *his Sons were ſlain before his eyes*. Jer. lii. 9. The Text alſo informs us, that "he" (the King of Babylon) "*ſlew alſo all the Princes* "*of Judah in* RIBLAH." Jer. lii. 10. There is ſomething very remarkable in the meaning of theſe names, *Riblah* and *Hamath*, when compared with the *dreadful Vengeance* executed therein. *Riblah* (רבלה) was capable of being interpreted (though it likewiſe has a different meaning) as follows, *viz.* "Rixa"—"aut "*jurgium* inveteratum vel conturbatum, five *jurgium* "defluens;" (ſee the Interpretation of Scripture Names annexed to the London Polyglot, Vol. VI.) and HAMATH (חמת) "*Ira* vel *indignatio*, aut *calor*," *&c. (ibid.)*; that is, the City of *Strife*, or *ſevere Chiding*, in the Land of *Wrath*, or *fiery Indignation*. Now it muſt appear very remarkable, I ſay, if we conſider the interpretation of which theſe names are capable, that God ſhould incline two foreign Conquerors (who had no connection with each other, but, on the contrary,

" that he might not reign in *Jeruſalem*." (2 Kings xxiii. 33) (20) there being, probably, ſome reaſon to apprehend, that he would attempt to ſupplant his elder brother *Eliakim*, whom the Egyptian Conqueror had thought proper to ſet up in his ſtead upon " *the Throne of Da-*" *vid*;" and therefore, to ſecure the

contrary, were mortal Enemies) to execute his *Vengeance* upon different Kings of Judah *exactly at the ſame place, viz.* the City of *Strife*, in the Land of *Wrath*: inſomuch that one would ſuppoſe theſe names to be given afterwards, in remembrance of God's *ſevere Vengeance* already executed therein! And yet, we find, they were the ancient names of thoſe places, mentioned in Moſes' account of the Iſraelitiſh boundary, Numb. xxxiv. 8, 11. And though the names are really capable of bearing a different and more favourable interpretation, yet, to the Jews, who were nice obſervers concerning the real meaning of names, the poſſibility of interpreting the names of theſe fatal places, in the awful ſenſe which I have mentioned, muſt render the accompliſhment of *God's Vengeance* therein much more ſtriking and remarkable!

(20) " And Pharaoh-Nechoh *put him in bands* at " Riblah in the Land of Hamath, *that he might not* " *reign in Jeruſalem*," &c. 2 Kings xxiii. 33.

new-eſtabliſhed Monarch, he not only put *Shallum* IN BANDS, but alſo carried him away with him into Captivity in Egypt, *where he died* (21).

Thus Eliakim (through the Mercy of God to "*the Houſe of David*") was raiſed to the Throne and Kingdom of his Anceſtors, even by *a foreign Enemy!* who alſo changed his Name (that the Providence of God might be more apparent in the Revolution) from *Eliakim* (אליקים, ſignifying *God will eſtabliſh*) to *Je-hoiakim*, ſignifying (as I have before remarked) "*Jehovah will eſtabliſh*;" whereby it is manifeſt that even a Heathen Monarch took pains to remind the new King of Judah of his dependence on *Jehovah* the God of Iſrael, whoſe *Laws*

(21) "And Pharaoh-Nechoh made *Eliakim* the Son "of Joſiah King in the room of Joſiah his Father, and "turned his name to *Jehoiakim*, and took Jehoahaz "away; and he came to Egypt, and he died there." 2 Kings xxiii. 34.

and

and *Religion* of courſe, we may preſume, were likewiſe *re-eſtabliſhed* in Judea by the ſame foreign Authority; for it would have been abſurd in the Egyptian Monarch to have changed the Name of his Royal Vaſſal to another Name more particularly teſtifying a Belief in *Jehovah*, the true God of Iſrael, if he did not mean thereby to keep the Jewiſh King in conſtant remembrance of the *National* Profeſſion of *Law* and *Religion* by the ſacred Name of the great Author of them!

The ſame remarkable change in the Name of a future King of Judah was made alſo by another foreign and Heathen Conqueror afterwards, *in honour of the eternal* JEHOVAH; ſo that it was manifeſtly *the Providence of God* which inclined theſe two great Enemies of the Jewiſh State, though they were alſo mortal Enemies to each other, (I mean Pharaoh and Nebuchadnezzar) to pur-

ſue exactly *the ſame method* in reſtoring "*the Sceptre of Judah*" to "*the Houſe* "*of David*," and in declaring the Eſtabliſhment of *the National Law* and *Religion*, by putting a reſpectful memorial of the ſacred Name of *Jehovah* upon the new-raiſed Monarchs!

In the beginning of Jehoiakim's reign, though Judea and all Syria were then under the Egyptian Empire, the Prophet Jeremiah, in his 27th chapter (22), foretold

(22) —"In the beginning of the reign of *Jehoi-* "*akim* the Son of Joſiah King of Judah, came this "word unto Jeremiah from the Lord, ſaying, Thus "ſaith the LORD (or the LORD ſaid) to me; make "ye Bonds and Yokes, and put them upon thy Neck, "and ſend them to the King of Edom," &c. The learned Dr. Lowth (Prebendary of Wincheſter in 1718) in his Commentary on this place, ſuppoſes that the Name of "Jehoiakim *has crept into the Text*," &c. "inſtead of Zedekiah." "This emendation" (ſays he) "is confirmed by comparing this verſe with the "3d, 12th, and 20th verſes of this chapter, and with "the beginning of the next."—But theſe verſes, however,

foretold *the univerſal Empire of* "*Nebu-*
"*chadnezzar King of Babylon*," even
before

ever, are far from confirming the propoſed emendation: all that can properly be ſaid of them in this reſpect is, that they have occaſioned, in ſome Writers, the ſuppoſition of an Error in the Text, which has been very well anſwered by others. But there is a better evidence in favour of the Doctor's ſuppoſition than what he has mentioned, becauſe the latter really contains no difficulty, if the 3d and 6th verſes be conſidered as *prophecies* * of the future reigns of *Zedekiah* and *Nebuchadnezzar*: but the evidence, which he has *not* mentioned, leaves much more room for the ſuppoſition of a various reading in the Text; for the *Syriac Verſion* has really the reading which that learned Gentleman ſuppoſes to be the true one, *viz.* ܒܫܪܝܬ ܡܠܟܘܬ — "in the "beginning of the reign of *Tſedekia*," inſtead of "in "the

* "Theſe things" (ſays the learned *Lightfoot*) "are to be un-"derſtood to be ſpoken *prophetically* concerning *Zedekiah*, as "well as concerning *Nebuchad-nezzar*'s Sonnes; for the Lord "by the Prophet foretells that *Nebuchadnezzar* ſhould reigne, "and his Sonne and Grandchilde after him; and therefore muſt "the Prophet preſently make Yokes and Bonds, and put them "of his own neck in token of Judah's ſubjection, which indeed "begun in the very next yeare. And he foretells us withall that "*Zedekiah* ſhould reigne, and that divers Kings ſhould ſend Meſ-"ſengers to him, and by them ſhould *Jeremy* ſend thoſe Yokes "to thoſe Kings," *&c.* Harmony of the Old Teſtament, p. 149 and 150.

before that great Warrior was King of Babylon (23), his Father *Nabopollaſar* (who

" the beginning of the reign of *Jehoiakim*." This evidence certainly proves, either that the Hebrew Copy, from which the verſion was made, had really the reading ſuppoſed by Dr. Lowth, or elſe that the Tranſlator himſelf thought (like Dr. Lowth) that the word " JEHOIAKIM *had crept into the Text inſtead of* " ZEDEKIAH," and therefore was willing to correct the ſuppoſed error in his new verſion: and as the latter is neither *impoſſible* nor *improbable*, the evidence of the Syriac Verſion muſt by no means be admitted to invalidate the preſent Hebrew Reading, eſpecially as the latter is confirmed, not only by all the ancient Hebrew Manuſcripts that have hitherto been collated, but alſo by the Targum of Jonathan, who flouriſhed 100 years before the deſtruction of the ſecond Temple, as Biſhop Walton relates *; ſo that his Tranſlation is *older* than *the oldeſt* Syriac Verſion, which is ſufficiently proved in the Prolegomena to the Polyglott Bible by the ſame learned Biſhop. The *whole verſe* is wanting in the *Greek Verſion*, ſo that no evidence can be drawn from thence.

(23) Which was not till the latter end of the third year of Jehoiakim; for part of the third and part of the fourth years of Jehoiakim were included in the firſt

* " Floruit hic centum annis ante Templi ſecundi vaſtatio-" nem, ut habetur in Talm. Tract. de Sabbato, c. 1."—*In Biblia Polyglotta Prolegom.* p. 84.

(who was alſo called *Nebuchodonoſor* (24) being ſtill alive. The Prophet was directed

firſt year of Nebuchadnezzar. Compare Dan. i. 1. with Jer. xxv. 1. This was the earlieſt computation (there being two) of Nebuchadnezzar's reign; for Dean *Prideaux* remarks, that "*Daniel* begins his "computation from the time that *Nebuchadnezzar* was "ſent from Babylon by his Father on this expedition" (for he is ſpeaking of Nebuchadnezzar's ſucceſs in recovering *Syria* and *Paleſtine* from Pharaoh-Nechoh) "which" (ſays he) "was in the latter end of the third "year of Jehoiakim," &c. (See Connections, part I. p. 63.) "But, according to the Babylonians, his "reign is not reckoned to begin till after his Father's "death, which happened two years afterwards; and "both computations being found in Scripture, it is "neceſſary to ſay ſo much here for the reconciling of "them." *Ibid.* p. 60.

(24) The learned Archbiſhop *Uſher* ſhews, that *Nabuchadonoſor* was a name given to *Saoſduchinus*, the Succeſſor of Eſarhaddon in the Aſſyrian and Babylonian Empire; and that he was the *Nabuchadonoſor* mentioned in the Book of Judith (See his Annals under the years of the world 3336 and 3347.) That *Chynaladan* (called alſo *Sarac*) ſucceeded this *Nabuchadonoſor* in the Empire A. M. 3356: that Nabopollaſar (the Father of Nebuchadnezzar), who was Commander in Chief of his Forces, rebelled againſt his Maſter *Sarac*, and jointly with *Aſtyages* (called alſo *Aſſuerus*),

rected to make *Bonds* and *Yokes*, and put them upon his own neck, and to send

Assuerus), King of the Medes, conquered Sarac, and *took Nineveh*. And it seems that Nabopollasar at that time had assumed the name of *Nabuchadonosor*, the great Ancestor of his Master; for, according to Archbishop *Usher*, Nabopollasar is mentioned under that name in the Book of Tobit (A. M. 3378), *viz.* "Nabopollasarus Babylonius, à Saraco (sive Chynaladano) Assyriorum & Chaldæorum Rege *præfectus exercitui*," (the example should warn Monarchs against the keeping of great Standing Armies) "& "Astyages à Patre Cyaxare Mediæ Satrapa constitutus, affinitatem ineuntes (Amyiti Astyagis Filiâ "Nebucadnesari Filio Nabopollasari desponsatâ) "junctis viribus Niniven, & in eâ *Saracum* Regem, "expugnant: quemadmodum ex Alexandri Polyhistoris fragmento (à Cedreno, qui illud citat, minimè "intellecto) colligimus. Quomodo & in fine Græci "Tobiti legimus; cœpisse Niniven NABUCHODONOSORUM (sive *Nabopollasarum)* & ASSUERUM (sive *Astyagen*, *Assueri* quoque nomine, Danielis ix. 1. appellatum:) Superstite adhuc Tobiâ "juniore qui, capta Samariâ à *Salmanasare*, in Assyriam cum Patre deportatus, annis 127 (vel 99, ut "habet Latina, ex Chaldaico expressa editio) vixisse "dicitur," *&c.*—So that Tobit had the satisfaction to see *God's Vengeance* executed upon that mighty Instrument of God's Wrath the Assyrian Empire, which had enslaved and carried away his Countrymen the Israelites from their ancient Inheritance.

them

them afterwards to the Kings of feveral neighbouring Nations, with a moſt awful meſſage from God concerning the riſing power of the Babylonian Monarch: —" And now" (ſaid the Prophet, in the Name of the Lord, or *Jehovah*, of Hoſts, the God of Iſrael, ſee ver. 4.) " have I " given all theſe Lands into the hand " of Nebuchadnezzar *the King of Ba-* " *bylon, my Servant*;" *&c.*—" and all " Nations" (many of whom are expreſsly mentioned in the third verſe) " ſhall ſerve HIM, and his SON, and " his SON's SON, until the very time " of his Land come" (for the Empire continued for *three lives* or *ſucceſſions*, until the Babylonian meaſure of iniquity and oppreſſion was fulfilled in the reign of Belthazar (25), when the *Medes* and *Perſians*

(25) The ſeveral Hiſtories cited by the learned Grotius, in the 16th Sect. of his 3d Book *de Veritate Religionis Chriſtianæ*, concerning the Chaldean Monarchs, are by no means well choſen for the laudable purpoſe

Perſians were to RETALIATE upon them THE HARD SLAVERY of Iſrael); "and "then" (continues the Prophet) "many "Nations and great Kings ſhall SERVE "*themſelves* OF HIM," *&c.* Jer. xxvii. 6, 7. that is, they ſhall ENSLAVE his People, in the ſame manner that he and his two Succeſſors *enſlaved* and *oppreſſed* other Nations: rendering *Slavery* for *Slavery!*

he intended: and he refers the Reader alſo to Scaliger, whoſe Hypotheſis concerning thoſe Monarchs is clogged with inſurmountable difficulties. See Univerſal Hiſtory, Vol. IV. p. 425. But Dean Prideaux has clearly proved, that "Nabonadius the laſt King "of Babylon" (called Labynetus by Herodotus) "was "the ſame with him that in Scripture is called *Bel-ſhazzar*, and that he was the Son of *Evilmerodach* "by Nitocris his Queen, and ſo SON's SON to Nebu-"chadnezzar: and that whereas he is called the Son "of Nebuchadnezzar in the 5th chapter of *Daniel*, "and *Nebuchadnezzar* is there called his Father, this "is to be underſtood in the large ſenſe, wherein any "Anceſtor upward is often called Father, and any "Deſcendant downward Son, according to the uſual "ſtile of Scripture." Connection of the Old and New Teſtaments, Part I. p. 115. See alſo Dr. Lowth's Comment on Jeremiah.

In

In the ſame chapter ZEDEKIAH is alſo mentioned by name as *King of Judah* (26) ſeveral years before he received the name of ZEDEKIAH; ſo that neither he himſelf (whoſe proper name was Mattaniah) nor any other perſon could poſſibly know, in the beginning of *Jehoiakim*'s reign, what particular perſon was then ſignified by the name of *Zedekiah*; for even *Nebuchadnezzar* himſelf, who afterwards gave him that

(26) "In the beginning of the reign of JEHOIAKIM the Son of Joſiah King of Judah, came this "word unto Jeremiah from the Lord, ſaying, Thus "ſaith the Lord to me; make ye *Bonds and Yokes*, and "put them upon thy neck, and ſend them to the "King of Edom, and to the King of Moab, *&c.*—by "the hand of the Meſſengers which come to Jeruſa"lem unto ZEDEKIAH *King of Judah*," *&c.* Jer. xxvii. 1 to 3. The learned Archbiſhop of Armagh has taken notice of this chapter as a Prophecy:—"In "principio etiam regni *Jehoiakimi*, Jeremias præ"dixiſſe dicitur, SEDEKIAM Regem Judæ futu"rum, & *Nebucadneſarem* Regem Babyloniæ, eúmque "Gentes finitimas dominatui ſuo ſubjecturum:" for which he refers to this 27th chapter of Jeremiah, from the 1ſt to the 11th verſe, A. M. 3395.

name, was not *King of Babylon* when the Prophecy was delivered, as I have already remarked. But after this *foreign Conqueror* had really appointed *a King of Judah*, and given him the name of ZEDEKIAH *(the very name foretold by the Prophet)*, such an extraordinary circumstance would add unquestionable authority to the truth of *Jeremiah*'s mission, and would render *Zedekiah* and his Courtiers *inexcusable* (as they really were) for rejecting the earnest and repeated Remonstrances of that Prophet (27).

This timely Prediction, therefore, in the reign of Jehoiakim, with the internal Proofs which it contained, concerning the necessity of *Zedekiah*'s Submission

(27) If this probable confirmation of the word of Prophecy be duly considered, it will add much to the weight of the Observations which I have made in a preceding Note concerning the Truth of the Hebrew Text in the 1st verse of this chapter.

to

to the Babylonian Yoke, ſeems to have been abſolutely neceſſary to enable the Prophet to confute the many *falſe Prophets*, *Diviners*, *Dreamers*, &c. (ſee 9th verſe) who were (afterward, in *Zedekiah*'s reign) publickly employed to excite the People to ſhake off *the Babylonian Yoke*.

The Prophet was alſo forewarned in the beginning of Jehoiakim's reign (as the ſame chapter teſtifies) that the Kings of Edom, Moab, Ammon, Tyre, and Zidon would ſend Meſſengers to a "*Ze*-" *dekiah* King of Judah;" all which Kings (as Grotius remarks) (28) were ſubdued by Nebuchadnezzar; and therefore it is not improbable that the ſaid Meſſengers or Ambaſſadors were ſent to *Zedekiah* for the purpoſe of forming

(28) Omnes enim hi Reges ſubjugati a Nebuchadonoſoro. Vide infra xlviii. xlix. Comment on the 3d verſe. Annot. ad Vet. Teſt. p. 221.

a league

a league againſt the Babylonian (29) Power: the public declarations of the falſe Prophets above-mentioned, and the actual REBELLION ſoon afterwards of *Zedekiah* himſelf, renders the ſaid ſuppoſition about the buſineſs of the Meſſengers very probable; ſo that, if this ſingular ſtate of affairs be conſidered, the ſending, at ſuch a ſeaſonable time, to the ſeveral neighbouring Kings, by the return of their Ambaſſadors, the Yokes which had been worn by Jeremiah, together with GOD's awful Meſſage (that he would puniſh that Nation which will not *ſerve* Nebuchadnezzar, and put their

(29) "Nempe, ut eum ſollicitarent" (ſays Grotius) "ad defectionem à Chaldæo. De qua vide "2 Paral. xxxvi. 13." *Ibid.* p. 221.

"Their buſineſs" (ſays the learned Dr. Lowth) "was either to congratulate *Zedekiah* upon his acceſ"ſion to the Throne, *or elſe to engage him* IN A "LEAGUE *againſt the King of Babylon.*" Comment on Jerem. p. 231.

Neck

Neck under his *Yoke*, ſee ver. 8. (30), muſt needs ſtrike theſe Heathen Monarchs (if they were not entirely abandoned in their principles) with Fear and Reverence; eſpecially as their Ambaſſadors would hear at *Jeruſalem*, that the Divine Meſſage concerning the *Yokes*, *then ſent*, had been revealed to the Prophet long before (thirteen or fourteen years) in the beginning of *Jehoiakim*'s reign, in token of which the Prophet had worn *Yokes* upon his own neck (ſee chap. xxviii. ver. 10, 12, 13); and that no leſs than three circumſtances of that extraordinary Revelation were now already fulfilled: the Pro-

(30) "And it ſhall come to paſs, that the *Nation* "and *Kingdom* which will not ſerve the ſame Nebu- "chadnezzar the King of Babylon, and *that will not* "*put their neck* UNDER THE YOKE *of the King of Ba-* "*bylon*, that Nation will I puniſh, ſaith the LORD, "with the Sword, with the Famine, and with the "Peſtilence, until I have conſumed them by his hand." Jer. xxvii. 8.

phet

phet having not only foretold the reign of Nebuchadnezzar, and the reign of Zedekiah (*a name* not applicable to *Zedekiah* himſelf till the Babylonian Conqueror thought proper to give it him, ſo that no worldly prudence could foreſee ſuch an event), but had alſo foretold the very circumſtance in which they themſelves were concerned, *viz.* that *Meſſengers* ſhould be ſent to this *Zedekiah* by ſuch and ſuch Kings!

In what year theſe Meſſengers or Ambaſſadors really arrived at Jeruſalem, or returned from thence, does not appear; but as the *Yokes* were, firſt of all, *to be put upon the Prophet's own neck*, before he was to ſend them to the Kings (compare the 2d and 3d verſes), and as it appears that he really wore ſuch a wooden *Yoke*, as a ſign againſt them, in the Temple, ſo late as the 4th year of Zedekiah, when a falſe Prophet took it

from his neck, and broke it, and thereby occaſioned a further command reſpecting thoſe Kings, *viz.* that the Prophet ſhould "make for them *Yokes* "*of Iron* (31)," it ſeems moſt probable that *the wooden Yokes* firſt ordered had not *then* been ſent to them; and, conſequently, that the Meſſengers of thoſe Kings had not as yet arrived at Jeruſalem (for, undoubtedly, the Prophet would obey the Divine Command as ſoon as he had the proper opportunity of doing ſo); and as *Zedekiah* went to Babylon *in the ſame year* (ſee Jer. li. 59.) it is likely the Meſſengers did not *arrive*, nor he *rebel*, till the year following. Nevertheleſs, in that year (the fourth of Zedekiah) the Prophet declared the Meſſage to Zedekiah himſelf, which he had before been charged

(31) "Thus ſaith the Lord; Thou" (Hananiah) "haſt broken *the Yokes of Wood*, but thou" (Jeremiah) "ſhalt make for them Yokes of Iron." Jer. xxviii. 13.

to ſend to the other Kings:—"I ſpake "alſo" (ſays he in ch. xxvii. ver. 12.) "to *Zedekiah* King of Judah according "to all theſe words" (that is, "*according* "*ing to all theſe words*" which precede in the ſame chapter reſpecting *the Yokes*, and which had been revealed in the reign of *Jehoiakim*) "ſaying, Bring "your necks under THE YOKE of the "King of Babylon, and *ſerve* him, and "his people, and LIVE. Why will "ye *die*, thou, and thy people, by the "Sword, by the Famine, and by the "Peſtilence, as the Lord hath ſpoken "*againſt the* NATION *that will not* "SERVE *the King of Babylon?*" &c. See ver. 12 and 13. The Almighty had laid upon all the other Nations of Paleſtine and Syria THE SAME FATAL NECESSITY, either *to ſubmit to a foreign Yoke*, or DIE! So that we have here a very remarkable example of GOD'S VENGEANCE AND RETRIBUTION upon ſeveral

ſeveral *wicked* and *corrupt Nations* which regarded not *the eternal Laws* of God! —They muſt either *ſerve* the King of Babylon, or *be deſtroyed*; — there was no alternative! — BE DESTROYED "*by the Sword, by the Famine, and by the* "*Peſtilence*, as the Lord hath ſpoken" (compare the 13th verſe with the 8th) "*until I have conſumed them* BY HIS "HAND," that is, by the hand of *the Babylonian Conqueror*, the appointed Inſtrument of God's temporal Vengeance: — and the GOD OF ARMIES (יהוה צבאות) hath in all ages raiſed up ſome powerful *Scourges* of this kind to puniſh wicked and ungrateful Nations with *Fire and Sword*, and to reduce them to *an unnatural Bondage*, on account of *National Iniquities!*—Even the preſent ſtate of Mankind affords ſome melancholy proofs of this. How many Nations, now ſubſiſting in the world, have forfeited their *natural Liberty*, and

are now ſitting under the IRON YOKES of *unnatural, arbitrary Governments,* ſubjected to the WILL AND PLEASURE of their reſpective Sovereigns, inſtead of LAW! And if the particular Hiſtory of any, or perhaps all, of theſe *Nations* be carefully examined, it will not, I believe, be found that any of them were ever reduced to ſuch a deplorable ſtate of *national* Miſery, till by *national* Wickedneſs, and *public* Contempt of GOD's *eternal Laws,* they had rendered a *national* RETRIBUTION ſtrictly neceſſary, according to the unerring Rules of eternal Juſtice! All hopes, therefore, of REDRESS to *theſe enſlaved Nations* muſt be vain, without a ſincere reformation of manners in each Nation reſpectively, and without *public* and moſt earneſt *national* or *general* endeavours to obtain *Reconciliation and Forgiveneſs from* THE KING OF KINGS; as nothing but *a ſtrict Obedience to* HIS LAWS *can render*

any

any Nation truly FREE. Jeremiah made the ſame declaration alſo to the *Prieſts* and *People* that he had made to the *King*:—"Alſo I ſpake" (ſays he) "to "*the Prieſts*, and to *all the People*, ſay- "ing, Thus ſaith the LORD; Hearken "not to the words of your *Prophets* "that propheſy unto you, ſaying, Be- "hold, the Veſſels of the Lord's Houſe "ſhall now ſhortly be brought again "from Babylon; for they *propheſy a* "*Lye* (32) unto you. Hearken not "unto them: *ſerve* the King of Baby- "lon, and *live*. Wherefore ſhould "this City be laid waſte?" Jer. xxvii. 16, 17.

(32) Theſe lying Prophets were probably bribed to favour the propoſed *league* againſt Babylon, as ſome other wicked *Prophets* had been on former occaſions, according to the teſtimony of the Prophet Micah:— "And the Prophets thereof" (ſpeaking of Jeruſalem) "*divine for money*." Micah iii. 11. And *Nehemiah* alſo mentions a Prophet (one *Shemaïah*) who was *hired* to propheſy againſt him;—"for Tobiah and "Sanballat had hired him." Nehem. vi. 10 to 12.

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The wicked Prophets, who thus misled the People with Lyes, presumed nevertheless to use the sacred Name of JEHOVAH (33), as if they had really declared the Will of GOD; so that the true Prophet had need (not only of all those unquestionable Proofs of his *Divine Mission*, which I have already mentioned, but even) of other Proofs also, to enable him to oppose the lying Prophets, who pretended to speak in the Name of JEHOVAH, as well as himself; for "*in* "*the same year*" (that is, in the fourth of Zedekiah) one of these wicked *Prophets*, "*Hananiah*, the Son of Azur the "Prophet, which was of *Gibeon*, (34)" —"took

(33) —"They prophesy a Lye unto you. For I "have not sent them, saith the Lord" (JEHOVAH), "yet they prophesy *a Lye in my Name*," &c. Jer. xxvii. 14, 15.

(34) *Gibeon* was the place where the Tabernacle formerly stood for many years (1 Chron. xxi. 29. 1 Kings iii. 5.), and was therefore an ancient seat of the true Prophets—such as *Azur*, the Father of this *Hananiah*, probably

—" took *the Yoke* from off the Prophet " *Jeremiah*'s neck, and brake it. And " *Hananiah* ſpake" (in the Temple) " in the preſence of all the People, " ſaying, Thus ſaith the LORD; Even " ſo will I break the Yoke of Nebuchad- " nezzar King of Babylon from the neck " of all Nations within the ſpace of two " full years." Jer. xxviii. 1, 10, 11. Upon which, it ſeems, the Prophet *Jeremiah* was directed by God to reprove *Hananiah* with a ſevere ſentence; for he not only declared that "*Yokes of Iron*" ſhould be ſubſtituted inſtead of the " *Yokes of* " *Wood* (35)," which Hananiah had broken,

probably was; ſo that as Hananiah and the other falſe Prophets alſo pretended to propheſy in the ſacred Name of *Jehovah*, they would be very liable to gain credit with the People, eſpecially as they told them ſuch things as moſt flattered the national inclination of thoſe times, *viz.* to be free from the Babylonian Yoke.

(35) " Then the Word of the Lord came unto *Je-* " *remiah (the Prophet)*, after that *Hananiah* the Pro- " phet

broken, as I before remarked, but he alſo pointed out the lying Prophet himſelf to the public obſervation, as a notable and undeniable token, that the Prophecies of *Jeremiah* were of Divine Authority!—" Hear now, *Hananiah*," (ſaid the true Prophet): " the Lord" *(i. e. Jehovah)* " hath not ſent thee; " but *thou makeſt this People to truſt in* " *a Lye.* Therefore thus ſaith the " Lord;—Behold, *I will caſt thee forth* " *from the face of the earth: This Year* " *thou ſhalt* DIE, becauſe thou haſt " taught Rebellion againſt the Lord. " So *Hananiah the Prophet* DIED *the* " *ſame year, in the ſeventh month.*" Jer. xxviii. 15—17. That is, he died exactly two months after the Prediction, which was made in *the fifth month* of

" phet had broken the Yoke from off the neck of the " Prophet Jeremiah, ſaying, Go, and tell *Hananiah*, " ſaying, Thus ſaith the Lord; Thou haſt *broken the* " *Yokes of Wood*, but thou ſhalt make for *them Yokes of* " *Iron.*" Jer. xxviii. 12, 13.

the

the fourth year of Zedekiah. Such Evidence, added to the former clear Tokens of Authenticity which this Prophecy of *the Yokes* carried with it, muſt render *Zedekiah* and his Courtiers totally inexcuſable for neglecting the Divine Warning, and relying upon falſe Prophets.

Thus the propriety of conſidering the former part of the 27th chapter as a Revelation in the time of *Jehoiakim* (agreeable to the teſtimony of the Hebrew Text) is rendered apparent by the particular advantages which ſuch a prior Revelation would afterwards give to the true Prophet, when he had to oppoſe the pretended Prophecies delivered in the fourth year of *Zedekiah*: and the remaining part of the 27th chapter, from the 12th verſe, wherein the Prophet mentions his perſonal Addreſs to *Zedekiah*, muſt neceſſarily be attributed

to a *future time* (36), which in the following chapter (the 28th) is expreſsly declared to have been *in the fourth year of Zedekiah* (37).

In the beginning alſo of Jehoiakim's reign the Prophet Jeremiah was ſeized by the Prieſts and the People in the Temple, for denouncing *God's Vengeance* againſt *the Nation, the Temple alſo* (on account of the *national* Wickedneſs), *and the City* (38), and was arraigned and

(36) "Alia eſt ſectio" (ſays *Grotius* upon this verſe) "& *ad aliud tempus pertinens*, ſed argumento conjuncta "cum ſuperiori." Grot. Annot. ad Vet. Teſt.

(37) Chap. xxviii. "And it came to paſs THE "SAME YEAR, *in the beginning of the reign of* ZEDE-"KIAH *King of Judah, in the* FOURTH YEAR, *(and) "in the fifth month*, that Hananiah," &c.

(38) "In the beginning of the reign of *Jehoiakim* "the Son of Joſiah King of Judah, came this word "from the Lord, ſaying, Thus ſaith the Lord; "Stand *in the Court of the* LORD'S *Houſe*, and ſpeak "unto *all the Cities of Judah, which come to worſhip in* "*the*

and tryed for it, as for a CAPITAL OFFENCE, before "*the Princes and all the* "*Con-*

"*the Lord's Houſe*, all the words that I command thee "to ſpeak unto them; diminiſh not a word. If ſo "be they will hearken, and turn every man from HIS "EVIL WAY, that I may *repent me* OF THE EVIL "*which I purpoſe to do unto them becauſe of* THE EVIL "*of their doings.*" (This is God's *Law of Retribution, Evil* for *Evil*, *Meaſure* for *Meaſure*, which nothing but Repentance and Conformity to God's Laws could avert.) "And thou ſhalt ſay unto them, Thus "ſaith the LORD; *if ye will not hearken to me*, TO "WALK IN MY LAW, which I have ſet *before you*, to "hearken to the words of my Servants the Prophets, "whom I ſent unto you, both riſing up early and "ſending *(them)*, but ye have not hearkened. Then "will I make THIS HOUSE like SHILOH *, and will "make THIS CITY *a curſe to all the Nations of the*

* Shiloh was, probably, *deſolate* from the time of Eli's death, when the Ark was taken by the Philiſtines; for *the old Tabernacle, made by Moſes*, was afterwards pitched *on the High Place* at *Gibeon* (1 Chron. xxi. 29.), and continued there till the time of Solomon, when the Temple was built (2 Chron. i. 3.). The removal was, probably, made by *Samuel*, whoſe Houſe was at *Rama*, as alſo *the Altar* which he built (1 Sam. vii. 17); and *Rama* was in the neighbourhood of *Gibeon*, *Gibeah*, or *Geba*, which, if not the ſame place with *Ramah* (which alſo ſignifies *a high place*) was at leaſt adjoining to it, as they are frequently mentioned together in Scripture. See 1 Sam. xxii. 6. Ezra ii. 26. Nehem. vii. 30. Iſa. x. 29. Hoſea v. 8.

" *Congregation.*" — Upon the Trial the Prophet perſiſted in his former declaration; but at the ſame time aſſured them of Mercy and Reconciliation, in caſe they would but repent and reform: ſo that it was abſolutely in their own power (through the Mercy of God) to have averted *the impending Vengeance.* " Therefore NOW" (ſaid the Prophet) " *amend your ways and your doings,* and " obey the Voice of the LORD your " GOD;" (and then he adds the condi- " tional Aſſurance of Peace) " and the " LORD" (ſaid the Prophet) " *will re-* " *pent him of* THE EVIL *that he hath*

" *Earth.* So the Prieſts, and the Prophets, and all " the People heard Jeremiah ſpeaking theſe words *in* " *the Houſe of the* LORD." Jer. xxvi. 1—7. Thus it is manifeſt that the public exerciſe of the *National Religion,* agreeable to the *National Law,* was continued even in the beginning of *Jehoiakim's* reign, though he was ſet up, and ruled under the authority of a foreign Heathen Monarch (Pharaoh-Neco); for the 2d verſe teſtifies, that the People out of all the Cities of Judah came to worſhip in the Lord's Houſe.

" *pro-*

" *pronounced againſt you.*" To this the Prophet added a ſhort Remonſtrance reſpecting his own caſe: — " As for " me" (ſays he) " I am in your hand: " do with me as ſeemeth good and meet " unto you. But know ye for certain, " *that if ye put me to death, ye ſhall* " *ſurely bring innocent blood upon your-* " *ſelves, and upon this City, and upon the* " *Inhabitants thereof*; for of a truth the " Lord hath ſent me unto you, to " ſpeak all theſe words in your ears." Jer. xxvi. 8—15. Whereupon he was acquitted and diſmiſſed; for ſome of the Elders cited clear precedents, from the hiſtory of former times, concerning the legality of declaring *God's Vengeance* againſt *National Wickedneſs*: but though this prudent judgement of the Court of Juſtice ſaved *Jeremiah* for that time, yet it did not prevent the wicked Monarch *Jehoiakim* from murdering the Prophet's Colleague, *Urijah*, who likewiſe pro-

pheſied

phefied " *againſt the City, and againſt the* " *Land, according to all the words of* " *Jeremiah* (39) :" but his blood was ſeverely avenged, ſome years afterwards, in the fatal cataſtrophe of the Tyrant !

Thus it appears that *Jehoiakim* was as little mindful of *the Laws and Religion of* JEHOVAH (notwithſtanding the memorial of that *ſacred Name* which *Pharaoh* had placed upon him) as his Predeceſſor *Shallum*; for we read alſo in the 2d book of Chronicles (xxxvi. 5, 6.) that " he did that which was *evil in the*

(39) This would include all that *Jeremiah* had prophefied in the reign of King *Joſiah*, as well as in the times above-mentioned under *Shallum* and *Jehoiakim*. The Prophecies delivered in the reign of *Joſiah* (according to the learned *Lightfoot*) are contained in *the twelve firſt chapters:* but " *the thirteenth chapter, and* " *all that follow to the one and twentieth*, I conceive" (ſays the ſame judicious Writer) " to have been de- " livered in the time of *Jehoiakim*, and not in the " time of Joſiah," *&c.* See his Reaſons at length, Harmony of the Old Teſtament, p. 141, 142.

" *ſight*

" *ſight of the Lord*" (*i. e.* Jehovah) " *his* " *God.*" (And the account of *God's Vengeance* immediately follows the declaration of the Monarch's Ingratitude! for) —" Againſt him" (continues the Text) " came up Nebuchadnezzar King " of Babylon, and *bound him in fetters* " to carry him to Babylon."

In the book of Daniel we find that the ſiege of Jeruſalem began in *the third year of Jehoiakim* (40); but, it ſeems, the Babylonians did not immediately ſucceed in their enterprize; for we read, in the book of Jeremiah, an account of ſeveral tranſactions in the *fourth year of Jehoiakim* (41); and, among the reſt, that the

(40) " *In* THE THIRD YEAR *of the reign of Jehoia-* " *kim* King of Judah came Nebuchadnezzar King of " Babylon unto Jeruſalem, and beſieged it." Dan. i. 1.

(41) —vel (ut noſter Joſeph obſervat), ſays *l'Empereur* in his Annotations on Joſeph Ichiia's Paraphraſe on *Daniel*, — " annum NEBUCADNEZARIS " primum

the Prophet *Jeremiah*, in *that very year*, denounced the Judgement of God upon Jeruſalem and Judea, by the hand of Nebuchadnezzar; which proves, that the City was not, as yet, taken by him; for in the fourth year of *Jehoiakim* he acquainted all the Inhabitants of Jeruſalem, that—" from the thirteenth year " of *Joſiah* the Son of *Amon*, King of " Judah, *even to this day*" (ſaid the Prophet), " that is, the three and twen- " tieth year, *the Word* of the Lord hath " come unto me, and I have ſpoken " unto you, riſing early and ſpeaking; " but ye have not hearkened," *&c.*—

" primum ſtatuamus incidiſſe in annum Jehoiakimi " *tertium deſinentem* & imprimis *quartum incipientem*; " ita ut NEBUCADNEZAR veniſſe dicatur JEHO- " JAKIMI *anno tertio deſinente* vel *exacto, ſuo* autem *pri-* " *mo currente*, qui reſpondebat partim *anno illius tertio* " (Dan. cap. i. 1.), partim vero *ejuſdem quarto* (Jer. " xxv. 1.), propter diverſa annorum initia, cum *an-* " *nus tertius* JEHOIAKIM. & *primus* NEBUCADNEZ- " ARIS idem principium non haberent," *&c.* p. 11.

" Therefore

" Therefore thus ſaith the Lord of " Hoſts" (Jehovah of Hoſts); " Be- " cauſe ye have not heard my words, " behold, I will ſend and take all the " Families of the North, ſaith the " Lord, and Nebuchadnezzar the King " of Babylon my Servant, and will " bring them againſt this Land, and " againſt the Inhabitants thereof, and " againſt *all theſe Nations* round about, " and will utterly deſtroy them, and " make them an Aſtoniſhment, and " an Hiſſing, and perpetual (42) De- " ſolations."

(42) The word עולם, here conſtrued *perpetual*, does not *neceſſarily* bear that ſignification; for it ſometimes denotes a ſhorter period: ſo that Buxtorf interprets it in his Lexicon as follows:—" *Seculum*," (ſays he) " tempus homini abſconditum tam *infinitum* & " *æternum* quàm *finitum*, ut Gen. xxii. 8. Exod. xxi. " 6. 1 Sam. i. 22. and xiii. 13. 2 Sam. xii. 10. &c." So that the words ולחרבות עולם may rather ſignify ſome limited term of *Deſolations—Deſolations of* (or for) *an age*, or *a certain period*, as it is rendered in the interlineary verſion of the London Polyglot Bible—" *In Solitudines Seculi*." Buxtorf in his Lexicon remarks, that *Raſchi* and *Aben Ezra* interpret the word

" ſolations." Jer. xxv. 1—9. And as *the Denunciations of* GOD's *Vengeance* were generally accompanied with Promiſes of future Reconciliation and Comfort, in caſe of Amendment, ſo *the Servitude to Babylon* was here expreſsly *limited* to the term of *ſeventy years* (43); and as a further ſign of God's Providence and Care of his People, the Prophet, at the ſame time, denounced a heavy RETRIBUTION OF VENGEANCE againſt " *the* " *King of Babylon, and that Nation,*" the

שלם to ſignify a ſpace of fifty years. The *Deſolations* ſpoken of in the above Text certainly were not *perpetual:* and though the particular duration of them is not there declared, yet the ſeveral Hiſtories which mention the return from Captivity ſufficiently prove that they were *limited* to ſome ſuch term of years as *Raſchi* and *Aben-Ezra* have attributed to the word שלם; for the *Servitude* to Babylon (on which the *Deſolations* depended) were expreſsly *limited* to ſeventy years (ſee ver. 11, 12.), and the total *Deſolation* did not continue ſo long as the *Captivity* by about twenty years.

(43) — " And theſe Nations ſhall SERVE the " King of Babylon SEVENTY YEARS." Jer. xxv. 11.

Inſtruments

Inſtruments of God's Vengeance (44); as alſo againſt many neighbouring *Nations*, who were made to drink of "*the* "*Wine-cup of this Fury*" (*i. e.* the Sword and Captivity); which remarkable circumſtance, as here foretold, ſhould teach ALL NATIONS, to the end of the World, the Neceſſity which God has laid on them to take warning by the ſeveral Examples of *his Vengeance and Retribution upon the Jewiſh* NATION; becauſe the Prophet was directed to aſſure the *other Nations*, that if God ſpared not *his own*

(44) "And it ſhall come to paſs when ſeventy years "are accompliſhed, *(that)* I will puniſh *the King of* "*Babylon and that Nation*, ſaith the LORD, for their "iniquity, and the Land of the Chaldeans; and will "make it perpetual Deſolations," &c. "For many "Nations and great Kings ſhall SERVE THEMSELVES "OF THEM ALSO: and I will RECOMPENSE "THEM ACCORDING TO THEIR DEEDS" (mark this, ye *Slave-holders* and *Tyrants* of the Earth!) "and ACCORDING TO THE WORK OF "THEIR OWN HANDS." Jer. xxv. 12——14. Here is a juſt *Retaliation* for *Tyranny*;—*Slavery* for *Slavery!*

peculiar People, he *ſurely* would not ſpare them (45)!

The 36th chapter of Jeremiah, from the beginning to the 8th verſe, is next in order of date, becauſe it relates to tranſactions of the ſame year (*viz.* the fourth year of Jehoiakim, which muſt be during the Siege of Jeruſalem by Nebuchadnezzar, who came up in the third year of Jehoiakim). The Prophet was then directed to write in the Roll of a Book all his former Prophecies, *from*

(45) "And it ſhall be" (ſaid God to the Prophet) "if they refuſe to take the Cup at thine hand to drink, "then ſhalt thou ſay unto them, Thus ſaith THE "LORD OF HOSTS" (Jehovah of Hoſts); *Ye ſhall "certainly drink.* For lo! I begin to bring evil *on the "City, which is called by my Name, and ſhould ye be "utterly unpuniſhed?*—Ye ſhall not be unpuniſhed: "FOR I WILL CALL FOR A SWORD UPON "ALL THE INHABITANTS OF THE EARTH, "SAITH THE LORD OF HOSTS." Jer. xxv. 28, 29. This Declaration hath been fulfilled upon all Nations of the World at different times; and *the Sword of God's Wrath is ſtill as active as ever!*

"*the*

" *the days of Josiah*" to that time (46). See Jer. xxxvi. 1. The Book was wrote, however, by *Baruch* the Scribe, from the mouth of *Jeremiah*, who was then in prison (Jer. xxxvi. 5. (47); and Jeremiah

(46) " And it came to pass in the fourth year of " *Jehoiakim* the Son of *Josiah* King of Judah, that this " word came unto *Jeremiah*, from the LORD, saying, " Take thee a Roll of a Book, and write therein all " the Words that I have spoken unto thee against " *Israel*, and against *Judah*, and against *all the Na-* " *tions*, from the day I spake unto thee, from the days " of Josiah, *even unto this day*. It may be that the " House of Judah will hear *all the evil* which I pur- " pose to do unto them; that they may return every " man from his *evil* way; *that I may forgive their ini-* " *quity and their sin*." Jer. xxxvi. 1—3. So that *Repentance* might still have prevented " *all the evil*."

(47) " Then Jeremiah called *Baruch* the Son of " *Neriah*: and *Baruch* wrote from the mouth of *Jere-* " *miah* all the Words of the Lord, which he had spoken " unto him, upon a Roll of a Book. And *Jeremiah* " commanded *Baruch*, saying, *I am shut up*; *I cannot* " *go into the House of the Lord*: therefore go thou, and " read in the Roll which thou hast written from my " mouth, the Words of the LORD, in the ears of the " People in the LORD's House, upon the *Fasting* " *Day*:" &c. Jer. xxvii. 4—6.

This

remiah directed Baruch to read the Book to the People in the Temple upon a public Faſt-day. See ver. 5—8.

The 45th chapter of Jeremiah ſeems to be the next in order of time, and contains the Prophet's Rebuke (48) of Baruch, for expreſſing his fears for himſelf, "when he had written theſe words "in a book at the mouth of *Jeremiah*, "*in the fourth year of* JEHOIAKIM," &c.

This *Faſting Day*, as Archbiſhop *Uſher* remarks, was that ſolemn Annual Faſt ordained in the Law to be kept on the 10th day of the ſeventh month for ever, five days before the Feaſt of Tabernacles:—"Solen-"nis videlicèt illius, menſis ſeptimi die decimo, "quotannis celebrati: (Levit. xvi. 29. xxiii. 27. "Num. xxix. 7.) quinque diebus ante Feſtum Taber-"naculorum, in quo omnes mares ex omnibus civi-"tatibus Judæ comparebant Hieroſolymis." Ad A. M. 3398. p. 119.

(48) ——"And ſeekeſt thou great things for thy-"ſelf? ſeek them not: for behold! *I will bring evil* "*upon all Fleſh*, ſaith the Lord." He nevertheleſs added a promiſe of life to Baruch, by way of comfort, ſaying, —"but thy life will I give unto thee for a "prey in all places whither thou goeſt." Jer. xlv. 5.

(ſee

(ſee ver. 1.); which plainly refers us to the time and circumſtances mentioned in the 36th chapter. Archbiſhop Uſher informs us, that *perhaps* the 30th and 31ſt chapters of Jeremiah, containing comfortable Promiſes of future Reſtauration, are to be referred to the time of delivering the 45th chapter (49): but

(49) "Jer. xlv. 1, 5. Quò *fortaſſe*" (ſays the Archbiſhop) "referenda fuerint & capita illa duo conſolatoria, Jer. xxx. & xxxi. Promiſſiones de inſtaurandâ Eccleſiâ continentia" (ad A. M. 3398): but afterwards he ſeems, with more certainty, to date them in the year 3406. See p. 126. The 46th chapter of Jeremiah was fulfilled about this time (that is, *in the fourth year of Jehoiakim*, as the 2d verſe declares), and the Prophecies againſt Egypt (therein contained) were probably declared about the ſame time with thoſe againſt *Jehoiakim*, to ſhew that Monarch his folly in truſting to the armies of Pharaoh. "Of the ſame date "with the 46th chapter we may well ſuppoſe the 48th "and 49th chapters to be alſo, becauſe the 2d verſe "of chap. xlvi. doth uſe a comprehenſive expreſſion, "The Word of the LORD *againſt the Gentiles*, as con-"cluding all theſe Sermons and Prophecies againſt "theſe ſeveral Nations under one date and head; "only chap. xlvii. and ver. 34. of chap. xlix. are of "ſeveral ſpecified dates." Lightfoot's Harmony, p. 153.

he

he afterwards aſſigns them another date with more certainty. And to the ſame year (the fourth of Jehoiakim) that learned Prelate alſo places the 35th chapter, concerning the *Rechabites* (50); for, with good reaſon, he ſuppoſes that the circumſtances therein related (concerning their refuſal to drink the Wine which the Prophet had ſet before them by God's command) were tranſacted during the time of the Siege by *Nebuchadnezzar*, for fear of whom the *Rechabites* had taken ſhelter in the City.

In the ninth month (51) of the ſame year (two months after Baruch had read the

(50) " —ingreſſi ſunt Hieroſolyma, Jer. xxxv. 11. " Ubi, quum de tempore præſente dicant; *ita conſide-* " *mus Hieroſolymis:* colligimus capitis hujus hiſtoriam " de vino a *Rechabitis* recuſato, eo tempore fuiſſe geſ- " tam, quo Urbs à *Nebuchadneſare* fuit obſeſſa." (Dan. i. 1.) *Ibid.* ad A. M. 3398. p. 120.

(51) " In manum Nebuchadneſaris tradidit Domi- " nus Jehoiakimum Regem Judæ, cum parte Inſtru- " mentorum Domûs Dei [Dan. i. 2], *menſe videlicèt* " *nono*,

the Roll of Prophecy in the Temple, which was in the ſeventh month) Jeruſalem was taken (52) by Nebuchadnezzar,

" *nono ſive Ciſleu :* ut colligitur ex aniverſario jejunio, " quod in memoriam, ut videtur, hujus calamitatis " (more apud Judæos recepto ; Zachar. vii. 3, 5. & " viii. 19.) eo menſe obſervatum eſt [Jerem. xxxvi. " 9.]." Ad A. M. 3398, p. 120.

(52) *Joſephus* ſeems to have been deſirous to conceal this fact from his *Gentile* Readers (notwithſtanding that the *Jews* held a ſolemn Faſt in the *ninth month*, in commemoration of this *National* Calamity, in the fourth year of Jehoiakim) ; for he mentions nothing of the Capture of Jeruſalem, but only informs us, that in the fourth year of Nebuchadnezzar, and the eighth of Jehoiakim (in which he makes a miſtake of four years), the Babylonian made war with great power, demanding tribute of *Jehoiakim*, or threatening to fight him ; and that the other, fearing the threats of the Babylonian, and purchaſing peace with money, paid him the tributes which he had demanded *for three years*. " Τεσσαρα δε ἐτη βασιλευονλος ἠδη τε Ναβυχοδονοσορε, " ὀγδοος ἡν τῳ Ἰωακιμῳ τῳ των Ἑβραιων ἐχοντι τὴν ἀρχὴν, " καὶ στρατεύει μετα πολλῆς δυναμεως ἐπι τους Ἰουδαιους ὁ " Βαβυλωνιος, φορες ἀιτων τον Ἰωακιμον, ἡ πολεμησειν " ἀπειλων· ὁ δε δεισας τὴν ἀπειλὴν, καὶ τὴν εἰρήνην ἀνλι- " καταλλαξαμενος των χρηματων, ἠνεγκεν ἀυτῳ φορες, ἃς " ἐταξεν ἐπὶ ἔτη τρια." Ant. Jud. Lib. x. c 7. p. 336.

zar, who bound *Jehoiakim* "*in fetters,* "*to carry him to Babylon* (53)" (as I

But it plainly appears, by the circumſtances which attended that ſubjection of *Jehoiakim* to the *Babylonians*, that Jeruſalem *was then taken*; for the Sacred Writings expreſsly teſtify that *Nebuchadnezzar* "*bound* JEHOIAKIM *in chains, to carry him to Babylon*" (though he did not then carry him away), and that he "*carried* "*of the Veſſels*" (*i. e.* part of the Veſſels) "*of the* "*Houſe of the* LORD *to Babylon*" (compare Dan. i. 2. with 2 Chron. xxxvi. 6, 7.): ſo that *the Temple* (and conſequently *the City*) was certainly at that time in the Conqueror's power.

And as a further token of *abſolute conqueſt*, the King of Babylon directed the Maſter of his Eunuchs to "*bring of the Children of Iſrael*, and OF THE KING'S "SEED, *and* OF THE PRINCES; *Children in whom* "*(was) no blemiſh, but well favoured*," Dan. i. 3. (whereby it is manifeſt that the Eunuch was to CHUSE * out the moſt promiſing Children that could be found *of the Seed Royal*, and *of the Nobility*, amongſt whom were *Daniel* and his Companions), and ſend them to Babylon; which could not have been done, if *Jeruſalem* had not then been *abſolutely* in the hands of the Babylonian Conqueror.

* He "—gave order to Aſhpenaz, the Maſter of his Eunuchs, "*that he ſhould* MAKE CHOICE *out of the Children of the Royal* "*Family*, and of *the Nobility of the Land*." Prideaux's Connect. Part I. p. 62.

(53) 2 Chron. xxxvi. 6.

before

before remarked) ; but he did not then carry him away (54); for it appears that he was afterwards continued upon *the Throne of David* as a tributary Monarch, and ſerved the King of Babylon three years (55); for the Babylonian Monarch contented himſelf with taking away the moſt promiſing Children of *the Royal Family*, and of *the Nobility* (from whence the firſt commencement of the ſeventy years Captivity is to be dated), and alſo *ſome of the Inſtruments of the Temple*; God having withheld him

(54) "Jehoiakimum catenis vincivit Nebuchadnezzar, ut abduceret eum Babyloniam (2 Chron. xxxvi. 6.) : ſed pactis poſteà conditionibus ſervitutis, *domi eum reliquit* ; ubi Servus illi permanſit tribus annis. (2 Reg. xxiv. 1.). A quâ primâ omnium Regis & Populi Judaici ſub *Nebuchadnezzare* factâ ſervitute, *numerandi ſunt anni ſeptuaginta* Captivitis Babyloniacæ, à *Jeremiâ* Prophetâ prædicti (Jer. xxv. 11. & xxix. 10.)." Ad A. M. 3398. p. 120.

(55) "In his days Nebuchadnezzar King of Babylon came up, and Jehoiakim *became his Servant* three years : then he turned and rebelled againſt him." 2 Kings xxiv. 1.

from taking more (56), or rather, perhaps, inclined him to leave the reſt, that the Service of the Temple might be ſtill continued, which it certainly was, as well as the *National Laws and Cuſtoms*, and alſo a *National* Prince *of the Houſe of David* "upon *the Throne of David*," notwithſtanding that the Government was then held under the authority of a *foreign Heathen Monarch*; which was the fifth (if not the ſixth) time (56) that the like extraordinary circumſtances were fulfilled ſince the promiſe was made to King David that his *Houſe* and

(56) The reaſon of my ſpeaking dubiouſly, whether this was the fifth or ſixth time that Jeruſalem was taken ſince the promiſe to David, is, becauſe I cannot produce ſufficient authorities to prove that it was taken when King *Manaſſeh was carried away captive by the King of Aſſyria*, though it is very probable that the City was then alſo really taken, becauſe Manaſſeh, after his reſtoration, thought it neceſſary to build walls, and add new fortifications to different parts of the City. See 2 Chron. xxxiii. 14.

Kingdom

Kingdom ſhould be *eſtabliſhed.* See 2 Sam. vii. 11—29.

In the *fifth* year of Jehoiakim (tho' the *firſt* year of his Vaſſalage to Babylon), in the ninth month, a Faſt was proclaimed, in remembrance of God's Judgements in the preceding year (57) upon

(57) —" in memoriam, ut videtur, *Urbis* eodem " ſuperioris anni menſe *a caldæis captæ.*" Archbiſhop Uſher, ad A. M. 3399. Dean Prideaux ſays that the *Faſt* was held on *the eighteenth day of the ninth month*, and is ſtill kept by the Jews. He alſo ſuppoſed (as well as Archbiſhop Uſher) that *the City was then taken by the Chaldæans:* but ſee his words at length—" The " great Faſt of the Expiation, wherein Baruch read " the Roll, as is above related, was annually kept by " the Jews on the tenth day of the month *Tizri*, which " anſwers to our *September*. Immediately after that " Nebuchadnezzar invaded Judæa; and *having laid* " *ſiege to Jeruſalem, made himſelf maſter of it in the ninth* " *month*, called *Ciſleu* (which anſwers to our *Novem-* " *ber), on the eighteenth day of that month* (for on that " day is ſtill kept by the Jews an annual Faſt in com- " memoration of it even to this day); and having " then taken *Jehoiakim* priſoner, he put him in chains " to carry him to Babylon. But he having humbled " himſelf

upon the Jewiſh Nation; and on the *Faſt-day* Baruch read the Words of Jeremiah "*in the ears of all the People*" who were aſſembled, on this ſolemn occaſion, in the Temple: and the Roll, which contained the Prophecies, being afterwards read alſo in the preſence of King *Jehoiakim*, was, by his order, cut to pieces and *burnt*; after which "all "the former words *that were in the* "*firſt Roll*" were again wrote by Baruch in another Roll, with ſeveral tremendous additions againſt the *Nation* (58), as well as, perſonally, againſt the *King himſelf* (59). The particulars of theſe circum-

"himſelf to King Nebuchadnezzar, and ſubmitted to "become his Tributary, and thereon ſworn fealty to "him, he was again reſtored to his Kingdom:" *&c.* Connect. Part I. p. 61, 62.

(58) "*The King of Babylon* ſhall *certainly* come and "deſtroy this Land, and ſhall cauſe to ceaſe from "thence Man and Beaſt." Jer. xxxvi. 29.

(59) "*Therefore thus ſaith the* LORD *of Jehoiakim* "*King of Judah*; *He ſhall have* NONE TO SIT UPON "THE

circumſtances in the fifth of Jehoiakim are related in the 36th chapter of Jeremiah, from the 9th verſe to the end.

After Jehoiakim had ſerved Nebuchadnezzar three years, "*then he turned* "*and rebelled againſt him*" (2 Kings xxiv. 1.); which muſt have been in the ſeventh year of his reign: and from that time to the end of his reign the *Jewiſh Nation* was miſerably haraſſed by Bands of Foreign Troops from ſeve-

"THE THRONE OF DAVID; *and his* DEAD BODY "*ſhall be* CAST OUT *in the Day to the Heat, and in the* "*Night to the Froſt.*" Jer. xxxvi. 30. The former part of this *Vengeance* was fulfilled in the Captivity of *Jehoiachin* the Son of *Jehoiakim*, who, with all his Family, was ſoon afterwards carried to Babylon, and a younger Brother (Zedekiah) was ſet up inſtead of the Deſcendants of *Jehoiakim*: and the latter part of this Prophecy, concerning the DEAD BODY of *Jehoiakim*, is to the ſame effect with that Prophecy repeated in the *22d chapter*, where it is ſaid, — "*He ſhall be buried* "WITH THE BURIAL OF AN ASS, *drawn and* CAST "FORTH *beyond the Gates of Jeruſalem:*" for this alſo, it ſeems, was literally fulfilled in due time, which ſhall hereafter be ſhewn.

ral different Nations (60), then ſubject to the Dominion of *Nebuchadnezzar*, which, under the Providence of God, were to execute *the Divine Vengeance* upon the Jewiſh Nation (agreeable to the expreſs terms of God's Covenant) for having neglected *the Divine Law* (the People being at that time notoriouſly *corrupt and wicked)*, but more particularly for having neglected thoſe parts of *the Law* which are *eternal, viz. the eternal Laws of* JUDGEMENT (or Juſtice) *and* RIGHTEOUSNESS, of which the Prophets were continually remind-

(60) "And the Lord ſent againſt him" (Jehoiakim) "Bands" (or Troops) "of the Chaldees, and Bands "of the Syrians, and Bands of the Moabites, and "Bands of the Children of Ammon, and ſent them "againſt Judah, to deſtroy it, according to the Word "of the Lord, which he ſpake by his Servants the "Prophets. Surely at the Commandment of the "Lord came this upon *Judah*, to remove them out of "his ſight, for the ſins of Manaſſeh, according to all "that he did, and alſo for the innocent blood that he "ſhed:" &c. 2 Kings xxiv. 2.

ing

ing them!—We have no further information from the facred Text concerning the four remaining years of *Jehoiakim*'s reign (61); only that he "*ſlept with* "*his Fathers* (62), and that JEHOIACHIN

(61) For "*he reigned eleven years in Jeruſalem.*" 2 Kings xxiii. 36.

(62) "It appears by this" (ſays the learned Biſhop Patrick) "that *to ſleep with one's Fathers* ſignifies no "more than *to* DIE, *as they die.* For *Jehoiachim* was "NOT *buried with them*, NOR *died in his bed*: but "being taken by the *Chaldæans*, he died *as they led* "*him out of* JERUSALEM; and, according to the "Prophecy of Jeremiah (xxii. 18, 19.), they caſt him "out of the Gates, and he had burial of an Aſs; that "is, lay upon the ground unburied. Abarbinel "thinks" (continues the Biſhop) "he *died in the way* "*to Babylon*; and his Body was left in the Highway, "without any care taken to inter it: but it lay ex-"poſed to the Sun by day, and to the Froſt by Night. "xxxvi. Jerem. 30." See on 2 Kings xxiv. 6.

The worthy Prelate is certainly right concerning the expreſſion "*to ſleep with one's Fathers*;" for that is always mentioned as a diſtinct thing from *the burial* of any one: as for inſtance—"AHAZ SLEPT WITH HIS "FATHERS, *and they* BURIED *him in the City*, (even) "*in Jeruſalem*; *but they* BROUGHT HIM NOT *into the*

" CHIN *his Son reigned in his ſtead.*" 2 Kings xxiv. 6. But Joſephus (63) relates

" *Sepulchres of* THE KINGS OF ISRAEL :" &c. (2 Chron. xxviii. 27.) whereby the diſtinction above-mentioned is rendered manifeſt. It was the common method, it ſeems, of expreſſing the *death* (not the *burial)* of Princes among the Eaſtern Nations; and even in *Morocco*, where many Eaſtern Cuſtoms prevail, it is neceſſary, even to this day, to uſe ſome circumlocution in expreſſing the *death* of any one, as it would be eſteemed a capital offence to ſay in the Emperor's preſence, *in direct terms*, that any man was *dead*. This I have been informed by a worthy friend of mine, who has frequently converſed with the preſent Emperor of Morocco.

But with reſpect to the *manner* of JEHOIAKIM's *death* I muſt remark, that neither the opinion of the learned Biſhop *Patrick*, quoted above, nor what he has cited from *Abarbinel (viz.* that " *he died in the way*") ſeem to agree with the moſt probable account of *God's Vengeance* upon that wicked Monarch.

(63) In the eighth chapter of the tenth book of Jewiſh Antiquities, ſpeaking of *Jehoiakim*, he ſays, " Μετ' ὀ πολὺν δε χρόνον στρατευσάμενον ἐπ' ἀυτὸν τὸν " των Βαβυλωνίων βασιλεα δεχεται, κατα τὸ θέος τὸ " παρὰ των προειρημενων ὑπο τ Προφητ. Τάτ ἐδὲν " νομίζων πεισεσθαι δεινον μηδ' ἀποκλεισας μηδὲ πολεμή- " σας. Εἰσελθων δ' εις ἀυτην, ἐκ ἐφυλαξε τας πιστεις,

" ἀλλα

lates that Jehoiakim RECEIVED the King of the Babylonians, who fought againſt him: for, being terrified by the predictions of the Prophet, he neither ſhut him out, nor fought againſt him: ſo that the Babylonian Conqueror, entering the City, ſlew all the flower of the Youth of Jeruſalem, together with King Jehoiakim, whom he commanded *to be caſt unburied without the walls* (ὀν ἀταφον ἐκελευσε ῥιφῆναι προ των τειχων); and that he alſo appointed *Jehoachim* his Son *(i. e.* the Son of *Jehoiakim)* King of the Country and of the City.

This is certainly the moſt probable account of Jehoiakim's death; for Dean Prideaux's account, that "they took

"ἀλλα τὰς ἀκμαιοτατὰς και καλλει διαφερουσας των Ἱερο-
"σολυμιτων ἀπεκλεινε μετα τὸ Βασιλεως Ἰωακιμε, ὀν
"ἀταφον ἐκελευσε ῥιφηναι προ των τειχων. Τον δε ὑιον
"αὐτὸ Ἰωαχιμον κατεστησε βασιλεα τῆς χώρας και τῆς
"πολεως." P. 337. Orleans Edition, 1611.

" him priſoner in ſome ſally (64)" (beſides that it is *a mere ſuppoſition*), does not afford ſo literal an accompliſhment of Jeremiah's Prophecy as the account of Joſephus, becauſe the words " *drawn* " *and caſt forth beyond the Gates of Jeru-* " *ſalem*" ſeem to imply that *Jehoiakim*'s death ſhould be *in Jeruſalem* (as Joſephus has repreſented it); otherwiſe it could not well be ſaid that he was " *drawn and caſt forth* BEYOND THE " GATES," if he did not die WITHIN THE GATES.

This ſecond conqueſt of Jehoiakim by Nebuchadnezzar was the ſixth (if not the ſeventh) time that *Jeruſalem* was taken by *foreign Enemies* ſince the conditional promiſe was made to David concerning *the Eſtabliſhment of his Throne*; and the Exaltation of *Jehoiachin*, by the

(64) Connections, Part I. p. 67.

Authority

Authority of the Babylonian Conqueror, was the *ſeventh Reſtoration* of "*the Houſe* "*of David*" to the "*Throne of David*," after being *as often* delivered into the hands of their Enemies for neglecting God's *Laws*; whereby the immediate interpoſition of DIVINE PROVIDENCE in the direction of Human Affairs is unqueſtionably demonſtrated. But notwithſtanding theſe examples both of *God's Vengeance* and of his *Mercy* towards "*the Houſe of David*," the young King *Jehoiachin* (65) (alias *Jeconiah*, or *Coniah*)

(65) יְהוֹיָכִין is a name compounded of two words, יְהוֹ־יָכִין *Jehoi-achin*, or *Jehov-iχin*, ſignifying *Jehovah will prepare*; or, according to ſome, "*Domini* "*Præparatio*, five *Domini Firmitas*." (See the Interpretation of Names in the end of the ſixth Volume of Biſhop Walton's Polyglot Bible, p. 30.) A tranſpoſition of theſe two words (placing the laſt firſt) forms a name of the ſame import, though of a very different ſound—יָכִין־יְהוֹ, *Ichin-Jehov*, or *Jeχin-Jehov*: and that ſuch a tranſpoſition of the name was frequently uſed is apparent, becauſe from thence is derived, *by abbreviation*, another name of this Monarch, by which he

Coniah) very ſoon afterwards fell into all the wickedneſs of his Fathers, and, conſequently, was rejected by the GOD *of Iſrael*; for the Monarch was ſpeedily informed by the Prophet *Jeremiah*, that God had determined to deliver him up into the hands of his Enemies, and into the hands of *Nebuchadnezzar*, *whoſe face he feared* (66), though, it ſeems, *he feared*

he is ſometimes mentioned, *viz.* יכנ-יה (1 Chron. iii. 16.) "*Jeconiah*" (or *Icon-Jah)*, having the ſame meaning with both the forementioned names, though the learned Paſor, in his Greek Lexicon of the New Teſtament, renders it "*præparatus a Domino*," which is more properly the meaning of *Coniah* (כניהו) or *Con-Jehov* (the name by which the Prophet Jeremiah has diſtinguiſhed the ſame Monarch, in his 22d and 37th chapters), as י, the characteriſtical letter of the future tenſe, is omitted in the laſt-mentioned name.

(66) "As I live, ſaith the Lord, though Coniah "the Son of *Jehoiakim* King of Judah were the Signet "upon my Right Hand, yet would I pluck thee "thence: and I will give thee into the hand of them "that ſeek thy life, and into the hand *(of them) whoſe* "*face thou feareſt*, even into the hand of Nebuchad-"rezzar King of Babylon, and into the hand of the "Chaldæans;"

feared not GOD! for the Text informs us that "*he did* EVIL *in the ſight of the* "LORD, *according to all that his Father* "*had done.*" (2 Kings xxiv. 9.) And then immediately follows the account of *God's Vengeance* againſt him!—"At "that time" (ſays the Text) "the "Servants of *Nebuchadnezzar* King of "Babylon came up againſt *Jeruſalem*, "and the City was beſieged (67)." 2 Kings xxiv. 10.

This

"Chaldeans:" &c. Jer. xxii. 24—28. This chapter contains alſo ſeveral other Prophecies againſt the Sons and Succeſſors of King Joſiah, in the exact order of their reſpective reigns, juſt as the Prophet repeated them (after they were fulfilled) in his Remonſtrance to King *Zedekiah* and his wicked Court; though, undoubtedly, the Prophet had before declared them in due time, whilſt each of the ſaid Monarchs remained upon "*the Throne of David:*" but no other account remains of theſe particular Prophecies, except in this 22d chapter, which ſhall hereafter be proved (I hope) to be only an occaſional *repetition* of them in the preſence of *Zedekiah*.

(67) The Siege, here mentioned, is erroneouſly cited by Dean Prideaux in his Connections, Part I. p. 67.

This *Vengeance* muſt have followed very cloſe upon the footſteps of this King's *Iniquity*; for, it ſeems, "*he* "*reigned in Jeruſalem*" (only) "three "months"—"*and ten days.*" Compare 2 Kings xxiv. 8. with 2 Chron. xxxvi. 9.

"And when the year was expired "King Nebuchadnezzar ſent and "brought him to Babylon." 2 Chron. xxxvi. 10. That is, Nebuchadnezzar, firſt of all, ſent *his Servants* (*viz.* his Army) againſt Jeruſalem, who beſieged

p. 67. as a tranſaction during the life of *Jehoiakim*; whereas nothing can be more plain than the narrative of the Sacred Text, wherein, after the Hiſtorian has mentioned the commencement of *Jehoiachin*'s (alias *Coniah*'s) reign, and his evil conduct, he proceeds next in courſe to this account of the *Divine Vengeance* in the 10th verſe (which Dr. Prideaux has applied to the reign of Jehoiakim); and the Sacred Hiſtorian, ſtill continuing the account of that Siege in the following verſes, informs us, in the 12th verſe, that JEHOIACHIN (expreſsly by name) *King of Judah went out to the King of Babylon*, he and his Mother, *&c.* ſo that there is not the leaſt ground for placing the Siege in the reign of Jehoiakim.

the City (as I have already related from *the ſecond book of Kings)* (68): but he did

(68) Dean Prideaux hoped to have ſolved the difficulty occaſioned by his *own error* (mentioned in the preceding Note) by aſſerting that the Siege in the reign of *Jehoiachin* was only *a continuation* of the former Siege in the reign of *Jehoiakim:* for he ſays—"After "*Jehoiakim*'s death the Servants of *Nebuchadnezzar* "(that is" (ſays he), "his Lieutenants and Gover-"nors of the Provinces that were under his ſubjection "in thoſe parts) *ſtill continued*" (ſays he) "to block "up *Jeruſalem*," &c. Connect. Part I. p. 68. And he once more cites for his Authority *the very ſame Text* which he had before applied to the reign of *Jehoiakim*; and though he adds, alſo, the verſe which follows it as a further Authority (*viz.* 2 Kings xxiv. 10, 11.), yet neither of theſe verſes mention a word about *the ſuppoſed continuance of the Siege* from the reign of *Jehoiakim* to the end of *Jehoiachin*'s reign; neither can any *ſuch continuance* be reaſonably implied therein, to authorize ſuch an aſſertion: in ſhort, the whole error ſeems to have been occaſioned by his adhering to his own *ſuppoſition* before-mentioned, *viz.* that Jehoiakim was "*taken Priſoner in ſome Sally* (IT MAY BE SUPPOSED)," ſays he, "*which he made upon them*," &c. (Connect. Part I. p. 67.) for which he has *not the leaſt Authority*, the *ſuppoſition* being, on the contrary, directly oppoſite to the teſtimony of *Joſephus* before recited; and contrary alſo to the neceſſary accompliſhment of Jeremiah's Prophecy againſt Jehoiakim; which, I hope,

did not bring *Jehoiachin* to *Babylon* until he himſelf went alſo "againſt the City" (ſee 2 Kings xxiv. 11.); and then, the Text informs us, "Jehoiachin the King "of Judah went out to the King of "Babylon, he, and his Mother, and "his Servants, and his Princes, and "his Officers: and the King of Baby-"lon took him in the eighth year of "his reign (69). And he carried out "thence all the Treaſures of the Houſe "of the Lord, and the Treaſures of the "King's Houſe, and cut in pieces all "the Veſſels of Gold which Solomon

has already been ſufficiently demonſtrated. The Dean nevertheleſs perſiſts in the ſame hypotheſis alſo in page 69 of the firſt part.

(69) "That is" (ſays Biſhop Patrick), "in the "*eighth year* of Nebuchadnezzar's reign; for he be-"gan to reign in the fourth year of Jehoiakim:" (he ſhould rather have ſaid *in the latter end of the third year of Jehoiakim*, though the firſt year of Nebuchadnezzar includes alſo the greateſt part of the fourth year of Jehoiakim) "who reigned ſeven more after that, which "was" *(or until)* "the eighth year of Nebuchadnezzar."

" King of Iſrael had made in the Tem-
" ple of the Lord, as the Lord had ſaid.
" And he carried away all *Jeruſalem*, and
" all the Princes, and all the mighty Men
" of Valour, even ten thouſand Captives,
" and all the Craftſmen and Smiths:
" none remained ſave *the pooreſt ſort* of
" *the People* of the Land:" &c. 2 Kings xxiv. 12—14, &c. All theſe circumſtances ſufficiently prove, that Nebuchadnezzar was now *a* THIRD *time Maſter of Jeruſalem*, this being *the ſeventh* (if not the eighth) *time* that the City of *Jeruſalem* fell into the hands of *foreign Enemies*, ſince the conditional promiſe was made to King *David* of *an eſtabliſhed Throne:* but as JEHOIACHIN *forſook* the ways of GOD, he was, of courſe, *forſaken* of GOD in his temporal Government; and was given up to his Enemies, with his *Mother*, his *Wives*, his *Officers*, and *the Mighty of the Land*, who were all carried away together " INTO CAPTI-

" VITY *from Jeruſalem to Babylon* (70)," and thereby afforded to all future *Adminiſtrations* of *national Government* an awful example of the *Divine Vengeance* againſt *Kings* and *Rulers* that neglect *the eternal Laws of* GOD! But though Nebuchadnezzar thought it neceſſary to depoſe *Jehoiachin*, as well as his Father *Jehoiakim* before him, yet he ſtill perſiſted in maintaining " *the Houſe of David* (71)" upon " *the Throne of David*," and accordingly " made *Mattaniah* his Father's " Brother King in his ſtead, and changed " his name to *Zedekiah* (72). This Monarch was the third of King *Joſiah*'s Sons (73) that ſucceeded him upon *the*

(70) 2 Kings xxiv. 15, &c.

(71) Ezek. xvii. 13. (72) 2 Kings xxiv. 17.

(73) By " Hamutal the Daughter of Jeremiah of " Libnah." 2 Kings xxiv. 18. She was alſo the Mother of Jehoahaz (or Shallum, as he is called in 1 Chron. iii. 15. and in Jer. xxii. 11.) the immediate Succeſſor of Joſiah, who was depoſed and carried away by Pharaoh-Necho. *Ibid.* xxiii. 31.

Throne

Throne of David, notwithſtanding that the *Nation* had been *four times* conquered by foreign Enemies ſince Joſiah's death! But it is ſtill more remarkable, that both theſe foreign Conquerors, Pharaoh-Neco and Nebuchadnezzar, ſhould not only perſiſt in ſetting up the Princes of "*the Houſe of David*" upon "*the* "*Throne of David*," but ſhould alſo remind them of their indiſpenſible obligation to maintain the *Laws* and *Religion* of the GOD *of Iſrael* by putting upon them, reſpectively, a Memorial of the Sacred Name of JEHOVAH; for I have already ſhewn, that *Pharaoh-Neco* gave the name of *Jehoi-akim* (ſignifying "JEHOVAH *will eſtabliſh*") when he ſet up a Monarch over the peculiar People of JEHOVAH; and now again Nebuchadnezzar not only obliged his new Vaſſal to "*ſwear by* GOD (74)" that he would

(74) Compare 2 Chron. xxxvi. 13. (*viz.* —"Ne-"buchadnezzar, who had *made him ſwear* by God") with

would obſerve the Covenant which was then made between them, but he alſo put upon him a ſignal Memorial of the *Name* and peculiar *Principle* of the *only true* GOD, JEHOVAH, by giving him the Surname of *Zedekiah* (75) (צִדְקִיָּהוּ Tſadok-Jehov) ſignifying "*the Righte-*" "*ouſneſs of* JEHOVAH," or JEHOVAH *is* "*righteous*;" whereby it is manifeſt (as I have before remarked) that the *Laws* and *Religion* of JEHOVAH were tolerated or continued among the Jews, even by the Authority and avowed Conſent of the Heathen Conqueror himſelf, which ſurely denotes, that *he was guided, in this matter, by a very particular* PROVIDENCE; for, at the ſame time that he afforded the Jews an opportunity of retrieving their paſt conduct by obſerving more ſtrictly *the Laws of God*,

with Ezek. xvii. 12, 13. *(viz.* —"and made a Co-"*venant with him*, and hath *taken an Oath of him.)*

(75) 2 Kings xxiv. 17.

and

and the forms of their own *National Religion*, he ſet before them *(in the Surname of their new Monarch)* the *Sum*, *Eſſence*, and *ultimate Purpoſe* of all true Religion, "THE RIGHTEOUSNESS OF "JEHOVAH!" This was a Name, therefore, of ſuch actual importance to the *Jewiſh State* (though, perhaps, a common name, even before that time, among the *Jews)* that it could not have occurred, by the mere light of Nature, to the *Babylonian Stranger* on the ſolemn occaſion of *confirming and eſtabliſhing a King of Judah*, to which it was moſt particularly adapted! for it was really the name (as ſhall be more particularly ſhewn hereafter) of that future "KING OF THE JEWS" in whom alone "*the* "*Throne of David* (76)" could be *truly* and

(76) "Behold, the days come, ſaith the Lord, that "I will raiſe *unto David a righteous Branch*, and a "KING *ſhall reign and proſper*, and *ſhall execute* JUDGE-"MENT AND JUSTICE *in the Earth*. In his days Ju-"dah

and effectually "*eſtabliſhed for ever!*" This, ſurely, was far above the knowledge and comprehenſion of a *Heathen Stranger*, unacquainted with the revealed Laws of God!

It was alſo the name which, of all others, could beſt point out *to the Jews* the only certain method of "*eſtabliſhing* "*the Throne of David*," then newly reſtored (and, indeed, of *eſtabliſhing every other Throne* to the end of the World); I mean a ſtrict conformity to *the eternal Law of Righteouſneſs*, — "THE RIGHTEOUSNESS OF JEHOVAH." There was no other method of averting the

"dah ſhall be ſaved, and Iſrael ſhall dwell ſafely: "and *this is his name* whereby he ſhall be called, THE "LORD OUR RIGHTEOUSNESS." (Jer. xxiii. 5, 6.) *i. e.* יהוה-צדקנו *Jehovah-Tſadecnu*, which is the ſame name (only tranſpoſed) with *Zedekiah* צדקיהו, or *Tſadek-Jehou*, except that the former has the ſmall addition of the poſſeſſive particle נו, ſignifying OUR, *viz.* JEHOVAH OUR RIGHTEOUSNESS, inſtead of THE RIGHTEOUSNESS OF JEHOVAH.

dreadful

dreadful *Retribution* at that time fully due to the *Jewiſh Nation!* — that impending *Vengeance* and *Deſolation*, of which the Conqueror and preſent Reſtorer of the Kingdom was, himſelf, *the appointed Executioner* in caſe of *Diſobedience!* See how the *ſame means* of averting *God's Vengeance* has been ſince ſet before us, even by THE SAVIOUR OF THE WORLD HIMSELF, as the *firſt principle* of ſound policy :—" *Seek ye* FIRST *the Kingdom* " *of God and* HIS RIGHTEOUSNESS, *and* " *all theſe things*" (temporal neceſſaries) " ſhall be added unto you." Mat. vi. 33. But *Zedekiah* paid ſo little regard to " *the Righteouſneſs of Jehovah*," and proved ſo notoriouſly unworthy to bear *that glorious name*, that the Prophet *Jeremiah*, was very ſoon afterwards, commanded to denounce *God's Vengeance* againſt him, even in the beginning, as it ſeems, of his reign, that is (as the Text informs us) " *after that* NEBU-

" CHADREZZAR *King of Babylon had* " *carried away captive* JECONIAH *the* " *Son of* JEHOIAKIM *King of Judah,* " *and* THE PRINCES *of Judah,*" *&c.* The Revelation was made under the Type of a Baſket of Evil Figs (ſee the 24th chapter): but as the Judgements, therein contained, are denounced not only againſt THE KING, but alſo againſt " HIS PRINCES *and the Reſidue of Jeru-* " *ſalem*" (chap. xxiv. 8.) we may preſume, that this 24th chapter was not revealed till *Zedekiah* had ſo far ſettled himſelf in the Kingdom as to have *appointed* PRINCES (77) and *other Officers*

(77) " And as the *evil Figs* which cannot be eaten, " they are *ſo evil*; *ſurely* thus ſaith the LORD; So " will I give *Zedekiah* the King of Judah, and HIS " PRINCES, and the Reſidue of Jeruſalem, that re- " main in this Land, and them that *dwell in the Land* " *of Egypt*" (for many of the Jews had fled to Egypt for an Aſſyium): " and I will deliver them to be re- " moved into all the Kingdoms of the Earth for *(their)* " hurt, *(to be)* a reproach and a proverb, a taunt and a " curſe, in all places whither I ſhall drive them." *&c.* Chap. xxiv. 8, 9.

under

under him; becauſe "ALL THE PRINCES," and *all Perſons of any Diſtinction* (78) in the former reign, were carried into Captivity with their King *Jehoiachin* (2 Kings xxiv. 14.): and therefore, though the ſevere ſentence in the 24th chapter was denounced in the beginning of *Zedekiah*'s reign, yet, undoubtedly, he had already given ſufficient proofs that his truſt was *in Man*, and not in GOD; ſo that his condemnation was juſt! About this time likewiſe the Prophecies contained in the 29th chapter of *Jeremiah* were ſent in a letter from the Prophet to the Captives at *Babylon*, by the hands of the Ambaſſadors whom *Zedekiah* ſent to the King of Babylon. In the 17th verſe of this chapter the

(78) "And he" (Nebuchadnezzar) "carried away "*all Jeruſalem*, and ALL THE PRINCES, and *all* the "mighty Men of Valour, even ten thouſand Cap- "tives, and *all* the Craftſmen and Smiths: *none re-* "*mained* ſave the pooreſt ſort of the People of the "Land." 2 Kings xxiv. 14.

Prophet repeats a part of the 24th chapter, relating to the Type of *Evil Figs*; which (as well as the preamble of each) proves that theſe two chapters were delivered about the ſame time. The two next chapters (*viz.* xxx. and xxxi.) ſeem alſo to follow very properly (79).

In the beginning (80) alſo of Zedekiah's reign the Prophet *Jeremiah* denounced God's *Vengeance* againſt *Elam* (or Perſia); but promiſed, at the ſame time, a future Reſtoration. See the 49th chapter of Jeremiah, from the

(79) I have before quoted the opinion of Archbiſhop *Uſher*, where he ſuppoſes theſe two chapters might *perhaps* be referred to the date of the 45th chapter; but he afterwards, with more certainty, refers them to the time of the 29th chapter (ad A. M. 3406), which is agreeable alſo to the opinion of Dr. *Lightfoot* (Harmony of the Old Teſt. p. 159.)

(80) "In principio regni Sedekiæ, Prophetia de "Elamitis tùm ſubigendis tùm reſtaurandis à Jeremiâ "prolata eſt (Jer. xlix. 34. 39.)," &c. Ad A. M. 3405, p. 125.

34th

34th verſe (81). Whether the *Judgements* againſt Ammon, Edom, Damaſcus, *&c.* contained in the former part of this chapter were delivered alſo at the ſame time does not appear: it is rather more probable that they were delivered about the ſame time with the 46th and 48th chapters, *viz.* in the fourth year of Jehoiakim; for which opinion I have already quoted the authority of the learned *Lightfoot.* Some of theſe Nations were doomed to *temporal Vengeance* in the beginning of *Jehoiakim*'s reign. The Prophecy of this *Vengeance* (contained in the 27th chapter of Jeremiah) was to be afterwards communicated to them, by their own Ambaſſa-

(81) "The Word of the Lord that came to *Jere-*
"*miah* the Prophet againſt ELAM *in the beginning of*
"*the reign of* ZEDEKIAH *King of Judah,* ſaying,
"Thus ſaith the LORD of Hoſts" *(Jehovah of Armies)*;
"Behold, I will break *the Bow of Elam,*" *&c.* The Perſians were always famous *Archers,* as well as excellent Horſemen.

dors,

dors, in the reign of *Zedekiah*, which could not be done till the latter end, at leaſt, of his fourth year; though the learned Archbiſhop of Armagh places that Revelation in the beginning of Zedekiah's reign. See ad A. M. 3405, p. 126. (82)

The 50th and 51ſt chapters of Jeremiah ſeem to come next in order of time. They contain dreadful denunciations of *God's Vengeance and Retribution* againſt *Babylon*, the mighty Inſtrument of *God's Vengeance* (of which I ſhall have occaſion to ſay more hereafter).

(82) "Regum Edomæorum, Moabitarum, Ammonitarum, Tyri, & Sidonis Legatis Hieroſolyma ad viſitandum novum Regem Sedekiam venientibus, DEUS Jeremiam Vincula & Lora tradere *jubet*, ad Dominos ſuos perferenda," *&c.*

But the *Hebrew Text* declares, that God gave *this charge* to *Jeremiah* in the beginning of *Jehoiakim*'s reign, which (I hope) I have already proved where I ſpeak of that reign. See alſo Dr. Lightfoot on the 27th chapter of Jeremiah, in his Harmony of the Old Teſtament, p. 158.

In

In the 51ſt chapter (ver. 60.) we read, that "JEREMIAH *wrote in a book all* "*the evil that ſhould come upon* BABY-"LON, *even all theſe words that are* "*written againſt Babylon*;" which, of courſe, muſt include *both chapters*: and we are enabled to aſcertain the date of them by the preceding verſe; which (together with the following verſes) informs us, that the Prince Seraiah was directed to read the ſaid Prophecies at Babylon, when he went there with ZEDEKIAH *in the fourth year of his reign*, and was afterwards to caſt the Book into the midſt of the River *Euphrates*. Jer. li, 59—64.

There is no particular mention in Scripture of any tranſactions of *Zedekiah* between the fourth and ninth years of his reign; only that "*he rebelled againſt* "*the King of Babylon in ſending Ambaſ-*"*ſadors into Egypt, that they might give* "*him*

" *him Horſes and much People* ;" ſo that he ſeems to have entertained a fooliſh and wicked deſire to render himſelf *abſolute* and *independent* by means of a Standing Army of foreign Mercenaries; for he not only endeavoured to procure Horſes from Egypt, but alſo " *much* " *People* (83)." Ezek. xvii. 15. And as he vainly put his whole truſt in a *military Force*, the *ſolemn Oath*, which he had ſo lately taken, was made to yield to his *political views*, though he had called GOD *to witneſs!* So that the perjured Monarch's WILL AND PLEASURE was preferred to that RIGHTEOUSNESS in the execution of *Covenants* and *Laws* which *alone can eſtabliſh the Thrones of Kings* (84), and of

(83) " Shall he proſper ? ſhall he eſcape that doth " ſuch *(things)* ?" Ezek. xvii. 15.

(84) " *Take away the* WICKED *from before the King,* " *and his Throne ſhall be* ESTABLISHED IN RIGHTE- " OUSNESS." Prov. xxv. 5. — " *For the Throne is* " *eſtabliſhed by* RIGHTEOUSNESS." Chap. xvi. 12.

" IN

of which his new name (Zedekiah, or *Righteouſneſs of Jehovah)* was certainly intended to remind him. This wicked policy was cenſured in the ſevereſt terms by the Prophet Ezekiel: — "*Shall he* "*proſper?*" (ſaid the Prophet) "ſhall "he eſcape that doth ſuch (things)? or "ſhall he break the Covenant, and be "delivered? As I live, ſaith the LORD "GOD, ſurely in the place *(where)* "the King *(dwelleth)* that made him "King, whoſe Oath he deſpiſed, and "whoſe Covenant he brake, *(even)* with "him, in the midſt of Babylon, he

"IN RIGHTEOUSNESS *ſhalt thou be* ESTABLISHED." Iſaiah liv. 14.

"And IN MERCY SHALL THE THRONE BE ESTAB-"LISHED, *and he ſhall ſit upon it* IN TRUTH, *in the* "*Tabernacle of David, judging and ſeeking Judgement*" (or Juſtice), "*and haſting* RIGHTEOUSNESS." Iſaiah xvi. 5. The conſtant leſſon of the Prophet Jeremiah to Zedekiah and the Houſe of David was—"Execute "ye JUDGEMENT and RIGHTEOUSNESS, *and deliver* "*the Spoiled out of the hand of the Oppreſſor—Do* NO "WRONG, *do* NO VIOLENCE TO THE STRANGER," &c.

" ſhall die. Neither ſhall Pharaoh (85),
" with *(his)* mighty Army and great
" Company, make for him in the War,
" by caſting up Mounts, and building
" Forts, to cut off many perſons. See-
" ing he deſpiſed THE OATH, by *break-*
" *ing the Covenant* (when lo, he had
" given his hand), and hath done all
" theſe *(things)*, he ſhall not eſcape.
" Therefore thus ſaith the Lord GOD;
" As I live, ſurely mine Oath that he
" hath deſpiſed, and my Covenant that
" he hath broken, even it I will *recom-*
" *penſe* upon his own head. And I will
" ſpread my Net upon him, and he
" ſhall be taken in my Snare: and I

(85) For Pharaoh was alſo one of thoſe miſtaken Monarchs who placed his whole truſt in Military Power, and was cenſured alſo by the ſame Prophet for his folly and preſumption. " Thus ſaith the Lord God; Be-
" hold, I *(am)* againſt thee, Pharaoh King of Egypt,
" the great Dragon that lieth in the midſt of his Ri-
" vers, which hath ſaid, my River *(is)* mine own, and
" I have made *(it)* for myſelf. *But I will put my Hooks*
" *in thy Jaws*," &c. Ezek. xxix. 3, 4.

" will

" will *bring him to Babylon*, and will " plead with him there for his treſpaſs " that he hath treſpaſſed againſt me. " And all *his Fugitives, with all his* " *Bands*" (*viz.* his Regiments or Military Forces, in which he truſted), " ſhall fall by the Sword; and they " that remain ſhall be ſcattered toward " all winds: and *ye ſhall know that I* " *the Lord have ſpoken it.*" Ezek. xvii. 15—21. Thus Zedekiah's Fate was appointed to be one of the many proofs which God vouchſafed to the Jews, to demonſtrate the Truth of his Revelation by the Prophets.

In the ninth year of Zedekiah the impending Vengeance became viſible by the near approach of the Babylonian Army, as I have before remarked in page 28: for then began to be fulfilled what had been foretold not only in the fourth year of *Jehoiakim*, but, probably,

alſo in the reign of Joſiah. Compare Jer. i. 15. with xxv. 9. In the former, God declares,—" *I will call all the Fa-* " *milies of the Kingdoms of the North,*" &c. and in the latter, " Behold, *I will* " *ſend and take all the Families of the* " *North*, ſaith the Lord" (thereby marking his abſolute direction of them), " and Nebuchadrezzar the King of " Babylon MY SERVANT, and will " bring them *againſt this Land*," &c.

And accordingly, after Nebuchadnezzar had ſtrengthened his Empire, by reducing to his obedience all the Kingdoms of the *Aſſyrian* as well as the *Syrian* Dominion (which latter lay to *the North* of Judæa, and extended quite up to *Armenia*, the *Armenians* themſelves being no other than *Syrians*; for *Aram* is the proper name in Scripture for *Syria*), he compelled the conquered Nations to aſſiſt him in reducing others to a like

ſervile

ſervile ſubjection under his own arbitrary *Will*, without perceiving that he and they, *collectively*, were but a mere inſtrument of *Vengeance* (86) in the hands of *the Lord of Hoſts*, or *God of Armies!* for we read in the 34th chapter of Jeremiah, that Nebuchadnezzar literally fulfilled the former Prophecies by coming to fight againſt Jeruſalem, *with*

(86) "*And thus was* NEBUCHADNEZZAR *raiſed up* "*by God, to be a* SCOURGE" (compare this with what I have already remarked concerning that Monarch in pages 67, 68, 83, and 84) "TO ALL THE NATIONS "ABOUT HIM, *for the Puniſhment of their Sins.* NE-"BUCHADNEZZAR had, indeed, OTHER THINGS "IN HIS HEAD. That which he deſigned, was the "gratifying his own Ambition, and enlarging his "Dominions: but theſe were not the ends which God "had to ſerve by him. God made uſe of him as HIS "INSTRUMENT, as HIS SERVANT *(for ſo he calls* "*him), for the rendering to the* NATIONS *that juſt* RE-"COMPENCE OF VENGEANCE *which their Sins called* "*for. I mention theſe things the rather becauſe they are* "*inſtances of God's dealing with Heathen Nations, who* "*were under no particular Covenant with God.*" Archbiſhop Sharp's Sermons, Vol. I. Serm. 8. intituled, "Virtue and Religion the ONLY means to make a "NATION proſperous," p. 209, 9th Edition.

"*all*

" *all his Army, and all the Kingdoms of* " *the Earth of his Dominion,*" &c. I have already related the Meſſage which *Zedekiah* ſent to the Prophet Jeremiah on this occaſion, with the Prophet's Anſwer, which is the ſubject of the 21ſt chapter; and that the Prophet was directed alſo to repeat the Subject of that Anſwer in the preſence of *Zedekiah* and *his whole Court*; which leads me once more to the conſideration of the 22d chapter, the difficulty of which had obliged me to go back, and inveſtigate the Hiſtories of the preceding Princes of Judah, and of the Times when the ſeveral Prophecies againſt them by *Jeremiah* were revealed: and though this neceſſary digreſſion has, I fear, been extended to a much greater length than is conſiſtent with due order and method, yet, I truſt, my candid Readers will excuſe this defect in mere matter of form, if they ſhould find any thing in

my

my digreſſion that may tend to illuſtrate, and render more familiar to the generality of Readers, that excellent Book, the Collection of *Jeremiah*'s Prophecies, in which all Mankind are materially concerned and intereſted: for the Certainty of *God's Vengeance* upon *wicked Nations* is unqueſtionably demonſtrated in the Prophecies of *Jeremiah*; ſo that the Tenour of *that whole Book*, indeed, relates, in ſome degree, to my preſent ſubject, though I had at firſt intended to confine myſelf, in this Tract, to the examination only of the 21ſt, 22d, and 34th chapters, as being more particularly levelled againſt *Oppreſſors*, *Tyrants*, and *Slave-holders!*

Commentators have generally conceived, that the Divine Meſſage, recorded in the 22d chapter (from the beginning to the 19th verſe at leaſt), was not delivered to *Zedekiah*, but to *Jehoiakim*,

akim, becauſe a Prophecy againſt the latter is recorded in the 18th verſe, *viz.* "Therefore" (ſaid the Prophet, referring back to the Offences before-mentioned) "*thus ſaith the Lord*, CONCERN-"ING JEHOIAKIM, *the Son of Joſiah*, "*King of Judah*; *They ſhall not lament* "*for him, ſaying, Ah, my Brother!*" &c. "*He ſhall be buried with the burial* "*of an Aſs*," &c.

But if we carefully examine the whole chapter, with reference to the chapter which precedes, as well as that which follows, it will be found much more intelligible, coherent, and ſtriking, when the whole is conſidered as one continued Addreſs to *Zedekiah*, reminding him of the Judgements denounced (and then, indeed, fulfilled) againſt his immediate Predeceſſors, exactly according to the order of their reigns, and expreſsly for the ſame Offences (*viz.* OPPRESSION,

PRESSION, and *the Neglect of* JUSTICE *and* RIGHT) for which he himſelf, *by name*, is condemned in the 21ſt chapter. The only difficulty which attends this conſtruction is occaſioned by the Engliſh Tranſlators having uſed the *preſent tenſe*, in the 11th, 18th, and 24th verſes (where the *præter tenſe* would certainly have been much more proper); *viz.* "Thus *ſaith* the Lord," inſtead of "Thus *ſaid* the Lord to, or concern-" ing, *Jehoiakim*," &c. which latter is the literal conſtruction of the original, and is always ſo expreſſed in the interlineary Latin Verſion of the London Polyglot, *viz.* "*Sic dixit Dominus:*" for though in many other places it is indifferent to the ſenſe, whether the *preſent* or *præter tenſe* is uſed, yet in theſe abovementioned it makes a very material difference; becauſe the Prophet is only reminding Zedekiah of the Prophecies which he had before denounced (or, at

leaſt, to the ſame effect) againſt his diſobedient Predeceſſors; as that, for inſtance, againſt *Jehoiakim* was firſt delivered by Baruch the Scribe (though not exactly in the ſame words, yet ſurely to the ſame purport) in the preſence of *Jehoiakim* himſelf, after he had burnt the Roll of *Jeremiah*'s Prophecies, *viz.* "*His dead Body ſhall be caſt out in the* "*Day to the Heat, and in the Night to* "*the Froſt*;" (Jer. xxxvi. 30.) which is the ſame thing, in effect, as to "*be* "*buried with the burial of an Aſs, drawn* "*and caſt forth* (87)," &c. according to the

(87) "*Jehoiakimus*, à Chaldæis captus, abjectus "fuit *inſepultus*: nempè *ſepulturâ Aſini ſepultus*, tractus "& projectus ultra portas Hieroſolymorum; juxta "Prophetiam Jerem. xxii. 18, 19. & xxxvi. 30. licèt, "ad communem Naturæ Legem reſpectu habito, dor-"miviſſe dicatur ille cum Patribus ſuis. 2 Reg. xxiv. "6." Ad A. M. 3405. Though the learned Archbiſhop, in the above ſentence, ſuppoſes, indeed, that the quotation he there makes from *the 22d chapter* is really *a Prophecy*, and not merely (as I ſuppoſe) the *Repetition of a Prophecy*, yet it is plain that he eſteemed it

the *repetition* of the Prophecy before Zedekiah, as related in chap. xxii. 18, 19.

The Prophet, in the beginning of the chapter, is directed to "*go down to the* "*Houſe of the King of Judah, and ſpeak* "THERE *this Word, and ſay, Hear the* "*Word of the Lord, O King of Judah,* "THAT SITTEST UPON THE THRONE "OF DAVID," *&c.* Now the queſtion is, who was the Prince who then *ſat upon the Throne of David,* to whom the Divine Meſſage was directed? whether *Shallum, Jehoiakim, Jehoiachin,* or *Zedekiah?* It could not be *Shallum* (tho' he is the firſt mentioned therein), becauſe the Text deſcribes him expreſsly as one "which *went forth out of this* "*place,*" being already carried into cap-

it of the ſame import with the original Prophecy in the 36th chapter, by his quoting them together, in order to explain the one by the other.

tivity by *Pharaoh-Necho*; and the *Burthen* of the Prophecy againſt him was, that "*he ſhall return no more*," &c. See the endings of all the three verſes wherein he is mentioned, *viz.* 10, 11, and 12, which all *end with that Burthen.* Again, it is not likely that *Jehoiakim* (who is mentioned next in order) was *then the reigning Prince*, becauſe his Son and Succeſſor *Jehoiachin* (alias *Coniah*, or *Jeconiah*) is mentioned in the continuance of the ſame Declaration, in a much more conſpicuous light than *Jehoiakim* himſelf, being addreſſed in the ſecond perſon, as if preſent at the time of the Denunciation, *viz.* "*I will give* "THEE *into the hand of them that ſeek* "THY *Life*," &c. "*And I will caſt* "THEE *out*," &c.

And though *Jehoiachin*, probably, was the reigning *Prince* upon the Throne, when this ſevere Prophecy againſt

againſt him was *firſt of all* denounced; and alſo though he is expreſsly ſpoken of, in the 28th verſe, as preſent, *viz.* "*This Man* CONIAH;" yet he was not the Prince that *ſat* "*upon the Throne of* "*David*," when Jeremiah repeated (as I conceive) *theſe ſeveral Prophecies*, mentioned in the 22d chapter; becauſe the Prophet, after a moſt ſolemn and alarming exclamation ("O EARTH, EARTH, "EARTH, *hear the Word of the Lord!*") concludes his Meſſage with a dreadful Sentence againſt a Prince whom he alſo calls "*this Man*," as if preſent (*viz.* "*Write ye* THIS MAN *childleſs*"), which by no means agrees with the caſe either of *Jehoiakim* or *Coniah*. The former certainly *was not childleſs*; for, beſides his Son *Jehoiachin*, or *Coniah*, it is not improbable but that "*Daniel and his fel-* "*lows*" (or, at leaſt, ſome of them) were alſo *the Children of* JEHOIAKIM; for they were "OF THE KING'S SEED,

"AND

" AND OF THE PRINCES" (Dan. i. 3.) that were carried to Babylon in the third year (or rather the fourth year) of *Jehoiakim*, when that Monarch was twenty-eight or twenty-nine years of age. And it is as certain that *Coniah*, or *Jehoiachin*, was not *childleſs*, becauſe expreſs mention is made of his *Seed* (or Children) in the 28th verſe of this 22d chapter, *viz.* that " *he and his* SEED *are* " *caſt into a Land that they know not*;" and no leſs than eight Sons of his are expreſsly mentioned in 1 Chron. iii. 17, 18. (88). Neither did Coniah LOSE his Children during the Captivity (as the learned Mr. *Goadby*, in hopes of removing the difficulty, has ventured to aſſert (89); for he was ſo far from LOSING

(88) " *The Sons of* JECONIAH" (the ſame with Coniah) " *Aſſir, Salathiel his Son, Malchiram* alſo, and " *Pedaiah*, and *Shenazar, Jecamiah, Hoſhama*, and " *Nedabiah*." 1 Chron. iii. 17, 18.

(89) " *Write ye this Man childleſs.*"] " That he had " Children" (ſays Mr. *Goadby*) " appears from the

LOSING his Children *during his Captivity*, that it is probable *they were moſt of them born during the Captivity*; for he was but "eighteen years of age when "he began to reign, and he reigned in "Jeruſalem" (ONLY) "*three months*" (2 Kings xxiv. 8.) "*and ten days*" (2 Chron. xxxvi. 9.): ſo that it is not eaſy to conceive, that he could have ſo many as eight Children *before he was carried to Babylon*. But the matter is put out of diſpute by the Apoſtle MATTHEW, who informs us *expreſsly*, that "AFTER *they were brought to Babylon*, "JECHONIAS BEGAT *Salathiel*; *and* "*Salathiel begat Zorobabel*;" &c. Mat. i. 12. from whence a regular ſucceſſion is continued for more than five hundred years, down to *Joſeph* the *Huſband* of the Bleſſed Virgin. The Prophecy, therefore, of Jeremiah, "*Write ye this*

"28th verſe; and therefore *this is a Prophecy* that he "ſhould *loſe them during his Captivity*."

"*Man*

" *Man childleſs*," could not relate to *Coniah*, nor to any other Prince of the Houſe of David, cotemporary with *Jeremiah*, *except* ZEDEKIAH ALONE, and *in him* it was, indeed, *literally fulfilled*; for " *the King of Babylon ſlew the* SONS " *of* ZEDEKIAH *in* RIBLAH *before his* " *Eyes*" (Jer. xxxix. 6.) : which clearly anſwers to the Prophecy, " *Write ye* " *this Man* CHILDLESS (90)." Now, as

(90) I have taken the more pains to explain this neceſſary application of the Prophecy, becauſe, amongſt the Commentators that have erroneouſly applied it to *Coniah*, I have to oppoſe the weighty authority of the very learned and worthy Archbiſhop of Armagh, for whoſe teſtimony, in general, I have the higheſt eſteem, though here I am obliged to diſſent from him, on account of the ſuperior authority of the Text. He ſays,—" *Contra hunc*" (ſpeaking of JEHOIACHIN) " *ſeveriſſimum Dei Judicium denunciatum* " *extat in fine capitis* xxii. *Jeremiæ, ſententiâ hac, quæſ* " *in acta referendâ, domum concluſum.* SCRIBITE VI- " RUM HUNC LIBERIS CARENTEM, VIRUM NON " PROSPERATURUM IN DIEBUS SUIS: NAM NON " PROSPERABITUR DE SEMINE EJUS QUISQUAM " SESSURUS IN SOLIO DAVIDIS, ET DOMINATU- " RUS

as it is manifeſt, that the laſt verſe of the 22d chapter of Jeremiah was addreſſed

"RUS AMPLIUS IN JUDA. Jer. xxii. 30." Vide ad A. M. 3405, p. 123. This by no means agrees with the caſe of *Jehoiachin*, but is perfectly anſwerable to that of *Zedekiah*, who was not only rendered *childleſs* by the Sword, but was alſo "*a man that*" *did* "*not* "*proſper in his days*;" for he afterwards lingered out a miſerable life, BLIND and IN CHAINS, *at Babylon* !* whereas *Jehoiachin*, who was carried into Captivity before him, did, after that time, really "PROSPER "IN HIS DAYS;" for though he had done *evil in the ſight of the Lord*, for which he was removed, as I have before remarked, yet the great Searcher of Hearts perceived ſomething in him worthy of the Divine Mercy, as alſo in ſeveral others that were carried into Captivity at the ſame time, which was declared very ſoon *after* the commencement of their puniſhment, and a mitigation was then promiſed by the Prophet Jeremiah, under the type of "*a Baſket of Good Figs*" (ſee the 24th chapter): whereas Zedekiah and thoſe who remained with him were likened to *a Baſket of Evil Figs*, to which a heavy curſe was annexed, *perfectly* agreeable to the ſevere ſentence in chap. xxii. 30. which I have applied to *Zedekiah*, and *as perfectly* unapplicable to *Jehoiachin*. The latter, and thoſe that

* "*Moreover*" (ſays the Text) "*he*" (the King of Babylon) "PUT OUT ZEDEKIAH'S EYES, *and bound him with* "CHAINS, *to carry him to* BABYLON." Jer. xxxix. 7.

dreſſed to *Zedekiah*, it is equally manifeſt that the beginning of it was alſo addreſſed

were carried away with him, had an abſolute promiſe of *Grace*, *Peace*, and *Proſperity* *; that, like the GOOD FIGS, God would acknowledge them, and ſet his eyes upon them FOR GOOD, and would bring them again to their own Land (that is, ſome of them, and their Deſcendants); that he would build them, and not pull them down, *&c.* that he would *give them an heart to know him*; *&c.* upon the whole, that they were in the Land of the Chaldæans FOR THEIR GOOD. And accordingly the Scriptures bear a remarkable teſtimony concerning "THE "GOOD" which God reſerved for *Jehoiachin* "IN "THE LAND OF THE CHALDÆANS." So that he muſt neceſſarily be ſaid to have "*proſpered in his days*;" for we read expreſsly, that "EVIL-MERODACH *King* "*of Babylon, in the* (firſt) *year of his reign, lifted up the* "*head of* JEHOIACHIN *King of Judah, and brought* "*him out of priſon, and ſpake kindly unto him, and* SET

* "*Thus ſaith the Lord the God of Iſrael*; Like theſe GOOD "FIGS, ſo will I *acknowledge them that are carried away Captive* "*of Judah*" (*viz. Jeconiah* and the Princes of Judah, with the Carpenters and Smiths that were carried with them; ſee the firſt verſe), "*whom I have ſent out of this place into the Land of* "*the Chaldæans* FOR (*their*) GOOD. *For I will ſet mine eyes* "*upon them* FOR GOOD, and I will bring them again to this "Land; and I will build them, and not pull (*them*) down; and "I will plant them, and not pluck (*them*) up. *And I will* GIVE "*them* AN HEART TO KNOW ME *that* I (*am*) THE LORD: "*and they ſhall be my People, and I will be their God: for they* "*ſhall return unto me with their whole heart.*" Jer. xxiv. 5—7.

"HIS

addreſſed to him (91); for the firſt part of the Divine Meſſage, in this 22d chapter,

" HIS THRONE ABOVE THE THRONE OF THE KINGS " THAT *(were)* WITH HIM IN BABYLON" (ſo that of him, who was thus ſet up, as in the higheſt place of favour, upon a Throne, in the preſence of the moſt powerful King at that time upon earth, it could not be ſaid, that " *he did not proſper in his days*," eſpecially as this extraordinary favour and *proſperity* laſted *all his days*; for we read in the Text, that) " *he did* " CONTINUALLY *eat bread before him*" (the Babylonian Monarch) " ALL THE DAYS OF HIS LIFE. " *And* (for) *his diet, there was a* CONTINUAL DIET " *given him of the King of Babylon, every day a portion,* " UNTIL THE DAY OF HIS DEATH, ALL " THE DAYS OF HIS LIFE." Jer. lii. 31——34.

Surely, therefore, it would be as improper to ſay of *this Man* JEHOIACHIN (who had ſo great a ſhare of PROSPERITY), that " *he did not proſper in his* " *days*," as to " *write him* CHILDLESS," who had ſo many CHILDREN, and ſo long and compleat a ſucceſſion of Deſcendants, ſome of whom, as *Salathiel* and *Zorobabel*, were RULERS IN JUDAH, though they *did not* " SIT UPON THE THRONE OF DAVID!" The Prophecy, therefore, of theſe unhappy circumſtances, *the Deprivation of Children*, and *Want of Proſperity*, in the 22d chapter, could not by any means relate to *Jehoiachin* or *his Deſcendants*; and there was no other Monarch after him " *upon the Throne of David*" to whom it could be applied, *except* ZEDEKIAH *alone.*

chapter, is nearly a Repetition of the Anſwer which the Prophet had before returned by *Paſhur* and *Zephaniah*, the Meſſengers ſent to him by King *Zede-*

(91) I have had the ſatisfaction to find (ſince I wrote the above) that the learned *Grotius* was alſo of the ſame opinion, and that he alſo confirms what I have ſuggeſted above, concerning the *Repetition* of former Prophecies in the preſence of King *Zedekiah*; for in his Commentary on the beginning of the 22d chapter — "*Hæc dicit Dominus*" — he thus expreſſes himſelf: — "*Hæc* DIXIT" (ſays he, preferring the *præter* to the *preſent* tenſe) "JEREMIAS *enim Sedeciæ* "*loquens* SIMUL REPETIT QUÆ REGIBUS ANTECE- "DENTIBUS, *fratri ſcilicet ipſius* SEDECIÆ, *fratriſque* "*filio* PRÆDIXERAT, *ne quid haberent quod de tam* "*gravi Dei ultione conquererentur.*" Annotata ad Vet. Teſt. Tom. II. p. 207. See alſo *Critici Sacri*, Tom. IV. p. 5579. I find alſo, that the Learned and Reverend Authors of the Commentary, commonly called *Aſſembly's Annotation*, have objected to this interpretation of *Grotius* (for I ſuppoſe, by their recital of *his Hypotheſis*, that they mean him, though they have not mentioned his name); but yet they have not advanced any ſufficient arguments to confute his doctrine; neither have they removed the obvious difficulties which (if I may judge of *Grotius* by myſelf) occaſioned *that Hypotheſis*; and therefore I conclude, that theſe difficulties cannot, in any other way, be ſo eaſily explained.

kiah,

kiah, as mentioned in the preceding chapter, which will clearly appear by the following collation:

Part of the Anſwer of the Prophet Jeremiah, ſent to King Zedekiah *by* Paſſur *and* Zephaniah, *as recorded in the 21ſt chapter.*

"*And touching* THE "HOUSE OF THE "KING OF JUDAH, "*(ſay)* HEAR YE THE "WORD OF THE LORD; "O HOUSE OF DA- "VID" (the Addreſs to *the whole Court*, inſerted in the Remonſtrance, is here omitted, becauſe this was a Meſſage only to "*the* "*Houſe of David*"), "thus "ſaith the Lord; EXE- "CUTE JUDGE- "MENT *in the Morning*, "*and* DELIVER *(him* "*that is)* SPOILED "OUT OF THE "HAND OF THE OP- "PRESSOR" (this general term, "*the hand of* "*the*

The firſt part of the Prophet Jeremiah's perſonal Addreſs to King Zedekiah, *recorded in the 22d chapter.*

"HEAR THE "WORD OF THE "LORD, O KING OF "JUDAH, THAT "SITTEST UPON "THE THRONE OF "DAVID, *thou, and thy* "*Servants, and thy People* "*that enter in by theſe gates*; "*Thus ſaith the Lord*; EX- "ECUTE *ye* JUDGE- "MENT *and Righteouſ-* "*neſs*, AND DELIVER "THE SPOILED OUT "OF THE HAND OF "THE OPPRESSOR; "*and do no Wrong, do no* "*Violence to the Stranger,* "*the*

" *the Oppreſſor,*" neceſſarily includes " *Violence to* " *the Stranger, the Father-* " *leſs,*" &c.), " *leſt my* " *Fury go out like Fire, and* " *burn that none can quench* " (it), becauſe of the evil " of your doings." Jer. xxi. 11, 12.

" *the Fatherleſs, and the* " *Widow,*" &c. — " *But* " *if ye will not hear theſe* " *Words, I ſwear by myſelf,* " *ſaith the* LORD" (*Jehovah*), " *that this Houſe*" (the Palace) " *ſhall become* " *a Deſolation,*" &c. Jer. xxii. 1, 2, 3, 5.

The Prophet afterwards proceeds (in the 5th, 6th, and 7th verſes of his Remonſtrance to the King and Court) to declare the certainty of Deſolation and *Vengeance*, if they would not hear his words; and in the 8th and 9th verſes he aſſigns a general Reaſon (92) for

(92) " *And many Nations ſhall paſs by this City, and* " *they ſhall ſay every man to his neighbour, Wherefore* " *hath the* LORD *done thus unto this great City? Then* " *they ſhall anſwer, Becauſe they have forſaken the Cove-* " *nant of the* LORD *their* GOD, *and worſhipped other* " *Gods, and ſerved them.*" Jer. xxii. 8, 9. Now, probably, *the Britiſh Slave-dealer and Britiſh American Slave-holder* will be apt to argue from thence, that the ſeveral examples of God's Vengeance upon the Jews, which I have cited in this Tract, have no relation

for the promiſed Deſolation of Jeruſalem.

In

tion to the ſubject of difference between them and me. We have not "*worſhipped other Gods, and ſerved them*" (perhaps they will ſay); ſo that the account of *God's Vengeance* againſt *Jeruſalem*, which Granville Sharp has cited as a warning againſt *Slave-dealing* and *Slave-holding*, is not at all applicable to us!—But let me (as a Friend and Countryman) warn all ſuch perſons, that they have really "*worſhipped other Gods, and* "*ſerved them*," and have *broken the Chriſtian Covenant* in as notorious and impious a manner as ever the ancient *Jews* did the Covenant of Sinai! Reſpecting *the Breach of Covenant* I have wrote at large in another Tract now in the Preſs; and ſhall therefore only offer, at preſent, a few hints reſpecting the horrid crime of *ſerving other Gods*.

Chriſt himſelf has taught us, that "NO MAN CAN "SERVE TWO MASTERS: *for either he will hate the* "*one, and love the other; or elſe he will hold to the one,* "*and deſpiſe the other:*" and then he immediately adds, "*Ye cannot ſerve* GOD *and Mammon.*" Mat. vi. 24. and Luke xvi. 13. Here the *Service of Mammon* is placed in as direct oppoſition to the *Service of* GOD, as ever was the Service of *Baal*, *Moloch*, or *Chemoſh*; though the firſt means not any particular *Idol*, but only the baneful influence of *Riches*, or the undue prevalence of *private intereſt* over all ſenſe of Religion, Juſtice, and Virtue! In like manner *Covetouſneſs* (which

In the 10th verſe the Prophet begins to recite ſeveral Predictions with which he

includes all that I have ſaid of *Mammon)* is frequently mentioned in Scripture as downright *Idolatry:* "*For* "*this ye know*" (ſaid the Apoſtle Paul to the Epheſians, chap. v. 5.), "*that no Whoremonger*, nor *unclean per-*"*ſon*, nor COVETOUS MAN, WHO IS AN IDO-"LATER, *hath any Inheritance in the Kingdom of* "*Chriſt and of God.*" And in the Epiſtle to the Coloſſians the ſame Apoſtle warns us againſt ſome of the common Vices which draw down the Wrath of God, *viz.* "*Fornication, Uncleanneſs, inordinate Affection,* "*evil Concupiſcence*, and COVETOUSNESS, *which* "*is* IDOLATRY." Col. iii. 5.

Neither is *Covetouſneſs* the only Vice that is deemed *Idolatry*—all the other Luſts and carnal Indulgences are equally ranked with *Idolatry:* ſo that thoſe inconſiderate perſons, who yield to any of them, may as aptly be ſaid to "*ſerve other Gods*," as thoſe backſliding Profeſſors of Chriſtianity at *Philippi*, whom the Apoſtle Paul expreſsly charged with this kind of *Idolatry*, *viz.* "*whoſe God is their Belly:*" — "*For* "*many walk*" (ſays he) "*of whom I have told you often,* "*and now tell you, even weeping*, (that they are) *the* "ENEMIES *of the Croſs of* CHRIST: *whoſe end* (is) "*Deſtruction*, WHOSE GOD (is their) BELLY, *and* "(whoſe) *Glory* (is) *in their Shame, who mind earthly* "*things.*" Philip. iii. 18, 19. And the *Service of the*

he had formerly been charged againſt Zede-

the Belly *, is placed in as direct oppoſition to *the Service of Chriſt*, as the *Service of the Pantheon*, or *all the Heathen Deities* could be, for it is as effectually *the Service of Devils*, as the latter!—"*Whoſoever committeth* SIN *is the* SERVANT *of* SIN;" (John viii. 34.) and if "*the Servant of Sin*," then alſo the *Servant of the Devil*; for—"*He that committeth* SIN (ſaid the ſame Apoſtle) IS OF THE DEVIL." (1 John iii. 8.)—And though Men are not ſo loſt to Common Senſe in theſe more enlightened Days of *Chriſtianity*, as perſonally to worſhip at the Shrines of *Demons* or *Devils*, yet they ſerve the *Devil* as *effectually as ever* to the Deſtruction of their own Souls, by yielding to his temptations, whether through *Mammon* or *Carnal Luſt!*—For—"*Know ye not that the* UNRIGHTEOUS *ſhall* NOT INHERIT THE KINGDOM OF GOD? *be not deceived*; "*neither Fornicators, nor Idolaters, nor Adulterers, nor* "*Effeminate, nor Abuſers of themſelves with Mankind,* "*nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall* INHERIT THE KINGDOM OF GOD." 1 Cor. vi. 9 and 10.

Thus it is clearly demonſtrable (I truſt) that Mankind may be guilty of *Idolatry*, and of *ſerving Devils*, without paying any perſonal Adoration to their *Idols*; and on this I found my warning not only to *Slave-dealers* and *Slave-holders*, but alſo to my Countrymen

* Even the Schiſmatical Teachers of Novel Doctrines are ranked with thoſe *Idolaters* who "*ſerve their own Belly*, and ſerve not "God."—"*For they that are ſuch* SERVE NOT *our Lord* JESUS "CHRIST, *but* THEIR OWN BELLY; *and by good words and* "*fair ſpeeches deceive the hearts of the ſimple.*" Rom. xvi. 18.

Zedekiah's Brothers and Predeceſſors, who

in general. The dangerous prevalency of the *Devil*'s Empire in theſe kingdoms, through the *ſervice* of *Mammon* and of *Carnal Luſt*, may be known by the following general Marks. 1ſt. By the ſhameful Spirit of *Time-ſerving*, *Venality*, and *Private Intereſt*, which is every where predominant, to the deſtruction of *true Loyalty* and National Independence. 2dly, By the increaſed number of notorious *Gaming Houſes*, which are frequented by the Nobility and Gentry of this Kingdom for Days and Nights together! 3dly, By the multitudes of poor female *Proſtitutes* which ſwarm in the publick Streets; and alſo by the frequency of Maſquerades and Midnight Balls, which apparently afford, to the idle and vicious part of Mankind, the moſt dangerous opportunities of triumphing over unwary virtue, and of ſpreading the baneful taint of *Proſtitution* amongſt females of ſuperior Rank, whereby many perſons of Rank and figure in the gay World are become almoſt as notoriouſly *dedicated* (as it were) to *Venus*, or the Aſſyrian Goddeſs *Mylitta* (See Herodotus, Lib. i. p. 83.) as ever the Heathens were of old! But the greateſt mark of *National Infamy*, and of Satan's Empire amongſt us, (and that, indeed, which at preſent I am engaged more particularly to oppoſe) is the ſhameful public encouragement given to the *African Slave Trade*; wherein the Service of *Mammon* and of the *Devil* is rendered apparent by the *horrible deſtruction of the human Species* which it annually occaſions! A particular State of that Trade lies now before me, whereby it appears, that the "*number of Negro Slaves*

"*bartered*

who had been ſucceſſively deprived of their

" *bartered for in one year*, (viz. 1768.) on the Coaſt of " AFRICA *from Cape* BLANCO *to* RIO CONGO," amounted to 104,100 Souls; whereof more than half (viz. 53,100) were ſhipped on the account of Britiſh Merchants, and 6,300 on the account of Britiſh Americans.

By another State of this Trade in 1771, it appears that ſhips were ſent from Liverpool for 29,250

Briſtol for	8,810
London for	8,136
Lancaſter for	950
In all for	47,146 Souls

excluſive of thoſe imported by Britiſh American and Weſt Indian Traders *, which in that year were probably very conſiderable, becauſe in the following year (1772) ſeveral of the North American Provinces began to be alarmed for the *dangerous conſequences* of tolerating ſuch an *unchriſtianlike practice*, which Sentiment was fully expreſſed in ſome of their public Aſſemblies, eſpecially in thoſe of *Virginia*, *Pennſylvania*, and the *Jerſies*, which ſhall be ſhewn hereafter; and I hope they have put a ſtop to this deteſtable practice time enough to avert *God's Vengeance* from

* In ſome former years the Subjects of Great Britain ſeem to have had ſtill a much greater proportion of this curſed Trade to anſwer for! My worthy friend Mr. Anthony Benezet, in his *Hiſtorical Account of Guinea*, (c. xiii. p. 130.) cites Anderſon's Hiſtory of Trade and Commerce, to the following Effect, viz. " *That England ſupplies her American Colonies with Negro Slaves, amounting* " *in Number to above* ONE HUNDRED THOUSAND " EVERY YEAR."

their *Royal Dignity*, and were carried away

thoſe Regions, though they muſt take notice that their reformation is but half compleat, and conſequently that they are ſtill in danger, whilſt they permit individuals to hold in perpetual *Bondag* * the poor African Captives already imported. Now if we conſider what "*multitudes of men* muſt have been "*killed* merely in the attempt to take ſo many wretched "Captives for ſale; and again *what multitudes*, "out of ſo large a number, would *die*, as uſual, in "their paſſage to the Weſt Indies and America either "of Grief and Deſpair, or by being inhumanly ſtifled "in the Holds of Ships; beſides the large proportion "(nearly one half) that would *die* of the ſeaſoning, "(as it is called) after their arrival in the plantations; and laſtly that all the remainder of *this vaſt* "*multitude of* 104,100 *miſerable human beings* will "probably be *worn out* by hard ſervice and oppreſſion "in the ſpace of about 16 years, or leſs, according "to the average rate of ſome calculations that have "been publiſhed. Theſe conſiderations, I ſay, muſt "needs inſpire us with indignation and horror even "though the evil, at preſent, is at a conſiderable diſtance from us." See the Appendix to my "Repreſentation of the Injuſtice and Dangerous Tendency of *Tolerating Slavery*, &c."

Add to this Deſtruction the number of brave Seamen that are annually cut off, either by the Riſing of

* See *the Vengeance of God* denounced by the Prophets *Iſaiah* and *Jeremiah* againſt the mighty Babylonian Empire and it's Monarch, "*which opened not the Houſe of his Priſoners*" (Iſa. xiv. 17.); but *oppreſſed* the Captives they had taken, and "*held them* "*faſt*; THEY REFUSED TO LET THEM GO." Jer. l. 33.

the

away *in chains* before him into a ſlaviſh Captivity,

the Negroes * in the Slave Ships, or by peſtilential diſtempers caught from the poor Negroes confined in the holds of the ſaid ſhips; add alſo the number of free Negroes occaſionally blown up †, and otherwiſe murdered and deſtroyed by the inhuman Commanders of theſe *Slave-Ships*, as well as by the arbitrary Governors on the *Slave-Coaſts* ‡; and likewiſe the number of poor wretches annually ſent out by the African

* ——" *A French Slaving Ship* having been ſurprized by an " *inſurrection of the Negroes*, who MURDERED MOST PART " OF THE CREW, the Mate, finding no poſſibility to eſcape " the like fate, had ſet fire to the Powder-room, and blew up " the Veſſel, with upwards of two hundred Slaves on board." Gazetteer, April 16, 1773. I have heard of many inſtances of the like diſaſters happening to Crews of *Engliſh Slaving Ships*; and even one of my own Relations periſhed in the ſame unlawful Trade, with the whole Ship's Crew.

† ——" The Polly, Captain Walſh, a Ship belonging to Mr. " Adams, ſtruck on the Bar of Bonny this laſt year" (the Book was printed in 1772), " and was ſoon after attacked by the Ne- " groes. The Captain, finding he could not ſave his Ship, ſent " his Boat's Crew off, ſhut himſelf up in his Cabin, and when " the King of Bonny and all his People were got on board, to " the amount of *fifteen hundred and upwards*, ſet fire to the Pow- " der; and, Sampſon like, at his death puniſhed the treachery " of his Aſſailants." Treatiſe upon the Trade from Great Britain to Africa, by an African Merchant, Appendix F, p. 34. A deplorable *Hardneſs of Heart* ſeems to have poſſeſſed this African Merchant; for it appears, by his manner of relating the above Story, that he approved of Captain Walſh's *diabolical* deed, and eſteemed it rather as an act of *Heroiſm!*

‡ In the year 1767, Mr. Groſile " burned the Town of An- " namaboe, and killed three or four of the Townſpeople." *Ibid.* p. 100,

Company

Captivity, as I have before remarked. But

Company as *Soldiers*, who miſerably periſh in their ſettlements *; and to compleat this liſt of *Diabolical* † Wickedneſs add the horrid carnage and bloodſhed that has frequently been occaſioned by the Inſurrec-

* ——" The POOR WRETCHES ſent out by the Committee " have nothing on earth to ſupport or comfort them, in ſickneſs " or health, but a raſher of ſalt beef, ſtinking New-England " rum, and Portugueſe Tobacco; by which means FORTY " SOLDIERS have periſhed at Cape Coaſt, out of FORTY-" EIGHT, from March the 1ſt to the 28th of May, all of " whom came out in the Jamaica Storeſhip, about the middle of " laſt February." African Merchant, Appendix, p. 78.

† " *Admitting the* AFRICAN TRADE *to be ever ſo* DIABO-" LICAL" (ſays a Writer under the Signature of " *A Planter*," quoted by the ſaid *African Merchant*, Appendix C, p. 27.), " *or* " *the means by which the Negro's Body was firſt obtained ever ſo* " UNFAIR, no blame can deſervedly reſt on the Planter, who " is *ignorant of the means*, and *innocent*" (ſays he) " *of the* " *Guilt*."—But now, even ſuppoſing the Body of the Negro to have been obtained in whatever manner the Planter may eſteem the *moſt fair*; which the *Planter* will probably alledge to be, that the Negro was *a convicted Criminal* in his native country; yet this Criminal never offended the Planter, nor the Laws of the Planter's Nation, *nor the* " *King, Lords, and Commons*," who " *have ſhared*" (as he ſays) " *in the Profits*" of the Slave Trade: ſo that neither the Planter nor any of his Abettors can have any juſt right to continue the puniſhment of an offence committed in another country, eſpecially as neither he nor they can poſſibly know whether or not the Negro was really guilty: and therefore, " *admitting the African Trade to be ever ſo* DIABOLICAL, *or* " *the means by which the Negro's Body was firſt obtained ever ſo* " UNFAIR," the Planter, though he only buys and retains the Slave, muſt ſhare the heavy load of Guilt with the *diabolical Kidnapper*, becauſe he has *encouraged* the Oppreſſion by *his Purchaſe*, and *continues it* by his *Slave-holding!*

tions

But the hopeleſs SLAVERY of his Brother

tions of Slaves, and the more horrible puniſhments that have been inflicted on the poor wretched Slaves to deter them from ſuch attempts *. In ſhort, if the

* From the Wokingham Journal of the 29th of April, 1771.

'The following is an extract of a letter of the 30th of Novem-'ber, from one of the Hon. Council Board of Tobago. "A con-"ſpiracy of 40 Coromantees has kept us in continual alarm theſe "17 days paſt. Thank God, it is now quite over, as moſt of "them are either KILLED, HAN D, BURNT, or TAKEN. "I had four out, who lay down near Rockley-bay, CUT ONE "ANOTHER'S THROATS, and DIED MUTUALLY IN EACH "OTHER'S ARMS."

The following paragraph was alſo taken from one of the public news-papers about the ſame time.

Extract of a letter from Jamaica, Jan. 14.

"The only thing that has occurred here worth writing to you, "ſince my laſt, is a plot that has been for ſome time formed "among the Negroes, to poiſon every white perſon in the coun-"try: this helliſh plot was luckily diſcovered, before put into "execution; and for which we ought to be thankful to God. "We are now daily taking up the principal negroes of the diffe-"rent gangs; ſome of them are HANGED, ſome BURNT, and "others BEHEADED, after being firſt STRANGLED. Their "HEADS ARE FIXED ON POLES ALONG THE HIGH "ROADS, as a warning to the reſt."

A Friend of mine aſſured me that he was preſent ſome years ago at one of theſe horrid executions; when a poor negro man was abſolutely BURNT ALIVE! The unfortunate man was faſtened down to the ground with forked ſticks drove into the earth, and fire was placed at his feet, and was gradually removed nearer to the vital parts as the limbs were conſumed! The poor fellow bore the exquiſite Torture without the leaſt complaint, looking great part of the time on thoſe who ſtood near him with a ſullen contempt.

deſtruction

Brother SHALLUM (93) in particular, as well as the principal cauſe of it, the Prophet repreſented to him in very ſtriking terms: — "*Weep ye not* "*for the Dead*" (ſays he, meaning JOSIAH), "*neither bemoan him* (94): "(but)

deſtruction of the Human Species which is annually occaſioned by this Curſed Trade was to be fully and fairly eſtimated, it would appear enormous and ſhocking! it would appear that many more unfortunate *human beings* are annually SACRIFICED to MAMMON, in the conſequences of that iniquitous trade, than were ever offered up by the *Philiſtines* and other deluded votaries of *Baal, Moloch, Hercules*, &c.! So that the HUMAN SACRIFICES *offered up to* MAMMON *by the* BRITISH NATION are undoubtedly more grateful to SATAN than thoſe of the ancient Heathens, becauſe they are more numerous—more banefully deſtructive to the Human Species! How then (if all theſe points be conſidered) ſhall our wretched *Slave-dealers* and *Slave-holders* perſuade the world and themſelves, that "*they have not broken the Covenant and ſerved other* "*Gods!*"

(93) SHALLUM, alias JEHOAHAZ, (See 2 Chron. xxxvi. 1.) who was *depoſed, put in bonds, and carried away Captive* by PHARAOH NECHO into Egypt. (Compare 2 Kings xxiii. 31, &c.)

(94) The Prophet here refers to the long mourning and lamentations which were continued for many

" (but) *weep ſore for him that* GOETH " AWAY; *for* HE SHALL RETURN NO " MORE, NOR SEE HIS NATIVE COUN- " TRY. *For thus ſaith the Lord touch-* " *ing* SHALLUM *the Son of* JOSIAH *King* " *of Judah, which reigned inſtead of* " JOSIAH *his Father, which went forth* " *out of this place*; HE SHALL NOT " RETURN THITHER *any more: but he* " *ſhall* DIE *in the place whither they have* " LED HIM CAPTIVE, *and ſhall ſee this* " *Land no more!*" And then the Prophet immediately refers us to the principal Cauſes of God's Severity againſt the Royal Houſe: " *Wo unto him*"

years in remembrance of the death of the great and good King JOSIAH, the Father of SHALLUM as well as of ZEDEKIAH himſelf.—See 2 Chron. XXXV. 25. " *And all Judah and Jeruſalem* MOURNED *for Joſiah,* " *and Jeremiah* LAMENTED *for* JOSIAH: *and all* " *the ſinging-men and the ſinging-women*" (the minſtrells of thoſe ancient days) " *ſpake of* JOSIAH *in* " *their* LAMENTATIONS TO THIS DAY, *and made* " *them* AN ORDINANCE IN ISRAEL: *and behold they* " *are written in the* LAMENTATIONS."

(ſays he) "*that buildeth his Houſe by* "UNRIGHTEOUSNESS, *and his Cham-* "*bers by* WRONG; (that) USETH "HIS NEIGHBOUR'S SERVICE "WITHOUT WAGES, AND "GIVETH HIM NOT FOR HIS "WORK" (a clear deſcription of the abominable wickedneſs of Slavery); "*that ſaith, I will build me a wide Houſe* "*and large Chambers, and cutteth him out* "*Windows*; *and* (it is) *cieled with Ce-* "*dar, and painted with Vermilion.*" For the Monarch [but *whether* SHALLUM or JEHOIAKIM *is not clearly declared* (95)] was more careful, it ſeems, to diſplay all

(95) Commentators in general have ſuppoſed that the Oppreſſion and Injuſtice of JEHOIAKIM is here referred to by the Prophet; but as SHALLUM, alſo, "*did Evil in the ſight of the Lord,*" (2 Kings xxiii. 32.) it is not improbable that *both* theſe monarchs might have been guilty of *ſimilar Oppreſſion*, and that the Crime of *Shallum* might have been thus repreſented to *Jehoiakim*, as a warning to *himſelf*, when this prophecy was *firſt of all* delivered, ſoon after *Shallum* was carried into captivity: nevertheleſs it is only introduced

all the Elegances and Ornaments of *Architecture and the other polite Arts* in ſumptuous Buildings, &c. than he was to maintain the Laws of Equity and *Natural Right!* but the Prophet adds —" SHALT THOU REIGN, *becauſe thou* " *cloſeſt* (thyſelf) *in Cedar? Did not thy* " *Father eat and drink, and* DO JUDGE- " MENT *and* JUSTICE, (and) THEN (it " was) *well with him* (96)? *He judged* " *the Cauſe of the Poor and Needy: then* " (it was) *well* (with him: was) " *not*

introduced in this 22d Chapter *as a reproach* made in the preſence of *Zedekiah*, which, I hope, I have already proved.

(96) But *no longer!* for as ſoon as *Joſiah* had undertaken an *unjuſt war* againſt Pharaoh Necho (who previouſly warned him of the folly and injuſtice of it) God gave *him and his people* (who were wicked enough to concur with him in his unlawful enterprize) into the hands of their enemies upon the very firſt encounter.—See the text at large, " Necho, King of Egypt, " came up to fight againſt Charchemiſh by Euphra- " tes" (then, probably, belonging to the Aſſyrian empire): " and Joſiah went out againſt him. But he"

" *not this to know me? ſaith the Lord,*
" *But thine Eyes and thine Heart are not*
" but

(Necho) " ſent Ambaſſadors to him, ſaying, What " have I *to do with thee*, thou King of Judah?—*I come* " *not againſt thee this day, but againſt* the houſe where- " with I have war: for God commanded me to make " haſte: forbear thee from (meddling with) God, " who (is) with me, *that he deſtroy thee not.* Ne- " vertheleſs, Joſiah would not turn his face from " him, but diſguiſed himſelf that he might fight with " him, and hearkened not unto the words of Necho " from the mouth of God, and came to fight in the " valley of Megiddo. And the archers ſhot at King " Joſiah: and the King ſaid to his ſervants, Have me " away; for I am ſore wounded. His ſervants there- " fore took him out of that chariot and put him into " the ſecond chariot that he had; and they brought " him to Jeruſalem, and *he died*, and was buried in " one of the ſepulchres of his fathers." 2 Chron. xxxv. 20 to 24. See alſo Eſdras i. 25, &c. This judgement againſt Joſiah for *undertaking an unjuſt war* is the more remarkable, becauſe God had promiſed him (by Huldah the Propheteſs) that he " *ſhould* " *be gathered to his grave in peace*," &c. (2 Chron. xxxiv. 28.) but the promiſe was plainly conditional—God does not deprive men of their *free will*—Joſiah had it abſolutely in his own power, to have availed himſelf of the promiſe by perſiſting *in Righteouſneſs*; God did not bring the evil upon him; nothing but his own *Royal will and pleaſure* in commencing an *unjuſt war*, againſt which he was even expreſsly warned!

" *but for Covetouſneſs, and for to ſhed in-*
" *nocent Blood, and for* OPPRESSION,
" *and for* VIOLENCE *to do* (it). *There-*
" *fore*" (that is, for all theſe aggravating circumſtances of Tyranny) " *thus*
" SAID *the* LORD *concerning Jehoiakim*
" *the Son of Joſiah King of Judah*" (and not *thus ſaith*; for the preſent tenſe is not proper in this place); " *they ſhall*
" NOT LAMENT *for him, ſaying, Ah,*
" *my Brother! or Ah, Siſter! they ſhall*
" *not lament for him,* (ſaying,) *Ah, Lord!*
" *or Ah,* HIS *Glory!*" (according to the general Lamentations that had been

ed! The promiſe, however, through the mercy of God, may nevertheleſs be ſaid to have been fulfilled. For when Joſiah was worſted before Necho, the conqueror did not purſue his advantage over the wounded monarch to prevent his eſcape from the field of battle, as might *naturally* have been expected on ſuch an occaſion, nor continued the war till more than three months afterwards; which circumſtance may certainly be eſteemed providential; ſo that Joſiah was carried to Jeruſalem, and may truly be ſaid to have died in peace, ſurrounded by his friends, and was buried with the moſt ſolemn Royal Pomp in the ſepulchre of his fathers.

made

made for his Father JOSIAH; but, on the contrary,) "*he ſhall be buried with* "*the burial of an Aſs, drawn and caſt* "*forth beyond the Gates of Jeruſa-*"*lem* (97)," &c. Next in order (after a ſhort perſonal Addreſs to the Nation, concerning the *Certainty of God's Vengeance*, and the Deſtruction of her *Paſtors* and *Lovers*) the Prophet repeats the Judgement that had before been denounced againſt CONIAH the Son of JEHOIAKIM, and Nephew, as well as *Predeceſſor*, to ZEDEKIAH, the reigning Monarch, when this Remonſtrance was made: — "*As I live*, SAID" (and not *ſaith*) "*the Lord, though* CONIAH "*the Son of* JEHOIAKIM *King of Ju-*"*dah were the Signet upon my Right* "*Hand, yet would I pluck thee thence:* "*and I will give thee into the hand of* "*them that ſeek thy life, and into the*

(97) Concerning the completion of this prophecy, ſee pages 95, 97—100.

" *hand* (of them) *whoſe face thou feareſt,*
" *even into the hand of* NEBUCHADREZ-
" ZAR *King of Babylon, and into the*
" *hand of the Chaldæans. And I will*
" *caſt thee out, and thy Mother that bare*
" *thee, into another Country, where ye*
" *were not born; and there ſhall ye die.*
" *But the Land whereunto they deſire to*
" *return, thither ſhall they not return.*"
The Prophet then, probably, appealed to ZEDEKIAH, concerning the unhappy fate of the perſon whoſe Sentence of Condemnation he had juſt been repeating:—" *Is this Man* CONIAH" (ſays he) " *a deſpiſed broken Idol?* (Is he) *a Veſſel* " *wherein* (is) *no Pleaſure?* WHEREFORE " ARE THEY CAST OUT, HE *and* HIS " SEED, *and* ARE CAST (98) *into a*

(98) The Prophet ſpeaks of CONIAH as already " *caſt out — wherefore are they caſt out*"—ſo that, it is manifeſt, he could not be upon *the Throne of David* when this remonſtrance was made, and conſequently none but *Zedekiah* could then be the reigning monarch.

" *Land*

" *Land which they know not?*" (for he plainly ſpeaks of their being *caſt out* as *an event already paſt*; " *wherefore are* " *they caſt out?*" *&c.)* And if we conſider the queſtion as being put to ZEDEKIAH, the then reigning Monarch, it contains great ſeverity: for if ZEDEKIAH had conſideration enough left to reflect " *wherefore* CONIAH *and his Seed* " *were caſt out*," he muſt neceſſarily be ſtruck with the Juſtice of his own Condemnation, which the Prophet was about to pronounce, with a moſt awful and alarming introduction: —— " *O* " *Earth! Earth! Earth! Hear the* " *Word of the Lord. Thus ſaith the* " *Lord*; WRITE YE THIS MAN CHILD-" LESS, *a Man* (that) *ſhall not proſper in* " *his days: for no Man of his Seed ſhall* " *proſper*, SITTING UPON THE THRONE " OF DAVID, *and ruling any more in* " JUDAH."

Had

Had Zedekiah been much more abandoned than he really was, yet these dreadful Judgements, so solemnly pronounced in his own House, or *Palace*, and even before the *whole Court*, could not well have failed to affect him for the present. The following chapter seems likewise to have been delivered at the same time, in the presence of ZEDEKIAH *and his whole Court*, and was, probably, a part of the *Remonstrance* (99): for after declaring "Wo" to the wicked "PASTORS (100)" (probably meaning the

(99) Though the learned Archbishop Usher attributes to the 22d Chapter a different date from that which I suppose to be the true one, and applies the severe sentence at the latter end of it (viz. *Write ye this Man childless*) to JEHOIACHIN (which I hope I have already proved to be applicable to none but ZEDEKIAH), yet he was convinced that the following Chapter was delivered at the same time with the 22d. *Hoc* tempore sequentis quoque capitis xxiii. JEREMIÆ prophetia edita fuisse videtur. Ad A. M. 3045. p. 123.

(100) "WO *be unto the* PASTORS *that destroy and* "*scatter the sheep of my Pasture, saith the* LORD. *There-*

 "*fore*

the WRETCHED KINGS (101) before-

"*fore thus ſaith the* LORD GOD OF ISRAEL *againſt* "*the Paſtors that feed my people; ye have ſcattered my* "*flock, and driven them away, and have not viſited* "*them: behold I will* VISIT *upon you* THE EVIL OF "YOUR DOINGS, *ſaith the Lord.*" &c. Jer. xxiii. 1, 2. This ſhould teach Princes the extreme danger of arbitrary modes of Government; and that when they preſume to rule by the indirect means of *Bribery and Corruption*, or by open *Military Force* and *Standing armies*, inſtead of LAW and NATIONAL RIGHT, or, (agreeable to the ſcripture phraſe) inſtead of JUDGEMENT and RIGHTEOUSNESS, they may too truly be ſaid to "*deſtroy and ſcatter the ſheep of God's paſ-*"*ture*;" and conſequently may expect the ſame condemnation, viz. that the LORD "*will* VISIT *upon* "*them* THE EVIL *of* THEIR DOINGS."

(101) "PASTORS" (ſays the learned Dr. Lowth, in his commentary on this text) "*comprehend both* "CIVIL and ECCLESIASTICAL GOVERNORS:"— "*Aut potius* (ſays the learned Michaelis) *&c. Schm.* "(*qui priorem hujus cap. partem a* V. 1—9. *præcedenti* "*vaticinio contra Reges Judæ advectit*) REGIBUS, "Coll. c. xxii. 22. *Ita quoque* KIMCHI *aliique. Et hoc* "*pacto evidentior fit oppoſitio de Chriſto* REGE," &c. and in his preface to the Book of Jeremiah, after ſpeaking of the 22d Chapter (to which, indeed, he attributes a different date to that which I ſuppoſe to be the true one) he adds — "*Ei vero connexum* "*eſt ſequens*, c. xxiii. *quippe quod itidem directum eſt* "*contra malos paſtores* SEU REGES, V. 1. *contra quos* "c. xxii."

mentioned

mentioned of *the Houſe of David*, who had neglected to EXECUTE JUDGEMENT AND RIGHTEOUSNESS, and to RELIEVE THE OPPRESSED) Jeremiah takes occaſion prophetically to draw the character of the GOOD PASTOR (102), the true SHEPHERD OF ISRAEL (103), whom God would afterwards raiſe up, even from the ſame Stock *(the Houſe of David)*, to "EXECUTE JUDGEMENT AND "RIGHTEOUSNESS *in the Land*" (compare Jer. xxxiii. 15, 16. with ch. xxiii.): and this is expreſſed in ſuch oppoſite terms to the character of the reigning Prince ZEDEKIAH, then doomed to deſtruction, that a contraſted alluſion

(102) EGO SUM PASTOR BONUS, &c. "*I am the* "GOOD SHEPHERD. *The* GOOD SHEPHERD *giveth* "*his life for the ſheep.*" &c. John x. 11.

(103) "HE *ſhall feed his flock like a* SHEPHERD." &c. (Iſaiah xl. 11.) The Shepherd here mentioned is THE LORD GOD, or the LORD JEHOVAH (אדני יהוה) ſpoken of in the preceding verſe, whoſe *reward was with him and his work before him*, that is, when he came into the world in a *viſible* form.

ſeems very clearly to have been intended.

"*Behold, the days come, ſaith the* "LORD" (JEHOVAH) "*that I will raiſe* "*unto David* A RIGHTEOUS BRANCH" (whereas the Royal Branch, that had juſt been condemned in the preceding chapter, was moſt UNRIGHTEOUS); "*and a* KING *ſhall* REIGN *and* PRO-"SPER;" (whereas the former wretched *Kings* were pulled down from their Thrones, and carried into Captivity, for the Neglect of *Juſtice* and *Right*; but the promiſed King) "*ſhall* EXE-"CUTE JUDGEMENT AND JUSTICE *in* "*the Earth*" (which was the *conſtant* Leſſon (104), indeed, to ZEDEKIAH and

(104) The neceſſity of maintaining JUSTICE and RIGHTEOUSNESS *in political Government*, as well as in *private life*, is ſo clearly laid down in the Holy Scriptures, that one would think it impoſſible that ſo many people, who profeſs to believe the revealed word of God, ſhould nevertheleſs ſuffer themſelves to be deluded

and his Brothers, &c. and was as *conſtantly* by them neglected). *In his days*" (continues the Prophet) "*Judah ſhall* "*be ſaved, and Iſrael ſhall dwell ſafely*" (whereas under Zedekiah their Deſolation was compleated); "*and this is his*

deluded by the ſophiſtical arguments of thoſe unbelievers, who aſſert, that *Vices* are *neceſſary to render a ſtate great and flouriſhing*; and that *political Government cannot well be carried on without ſometimes doing* EVIL *that* GOOD *may come*. But theſe notions are ſo far from being true, that the contrary is clearly demonſtrable—"*Name any nation*" (ſays an accurate and careful obſerver of the ſeveral hiſtories of mankind) "*that was ever remarkable for* JUSTICE; *for* "TEMPERANCE, *and* SEVERITY *of* MANNERS; *for* "PIETY *and* RELIGION *(though it was in a wrong* "*way) that did not always thrive and grow great in* "*the world; and that did not always enjoy a plentiful* "*portion of all thoſe things, which are accounted to* "*make a nation happy and flouriſhing. And, on the other* "*ſide, when that nation has declined from its former* "*virtue, and grown impious and diſſolute in manners,* "*we appeal to experience whether it has not likewiſe* "ALWAYS *proportionably ſunk in its ſucceſs and good for-*"*tunes.*" Archbiſhop Sharp's Sermons, 1 Vol. 8th Serm. (intitled—"*Virtue and Religion the only Means* "*to make a Nation proſperous,*" which was preached before the Houſe of Commons, 21 May, 1690.) p. 209.—9th Ed.

" *Name whereby he ſhall be called, The* " *Lord our Righteouſneſs,*" *i.e.* יהוה צדקנו *Jehovah Tſadek-nu*, which is the Name of *Zedekiah*, or *Tſadek-Jehov* tranſpoſed, with the ſmall addition of the Pronominal Termination *nu* for OUR, *viz. Jehovah-Tſadeknu*, inſtead of *Tſadek-Jehov*; the latter ſignifying " *Jehovah is righ-* " *teous*;" for this name was put upon *Zedekiah* by the Babylonian Conqueror, to remind him of the ſolemn Oath he had taken *in the Name of God.*

This manifeſt contraſted alluſion to *Zedekiah* makes it ſeem very probable, that the Prophecies of this 23d chapter were alſo pronounced in the preſence of ZEDEKIAH *and his Court*, at the ſame time that Jeremiah went " *down to the* " *Houſe* of the King of Judah," to declare the ſolemn *Meſſage*, or *Remonſtrance*, contained in the 22d chapter (105).

ter (105). It was, probably, on the firſt approach of the Babylonian Army (*viz.*

(105) The learned Grotius, indeed, conceived that the meſſage may be extended, *even to the 28th Chapter* *; but I am thoroughly convinced that it cannot with propriety be extended beyond this 23d Chapter, becauſe the prophecies in the following Chapter (the 24th) under the type of two Baſkets of Figs, were delivered, as the Prophet himſelf informs us, "AFTER "*that* NEBUCHADREZZAR *King of Babylon, had car-* "*ried away Captive* JECONIAH *the ſon of* JEHOIAKIM "*King of Judah, with the Carpenters,*" &c.—"*and* "*had brought them to Babylon,*" that is—SOON AFTER the ſaid remarkable period, or elſe the mentioning that public calamity as a chronological circumſtance, to mark the time, (for that is the apparent purpoſe of it) would have been nugatory; and conſequently we may be aſſured that the prophecies in the 24th Chapter were declared in the very *beginning* of ZEDEKIAH's *Reign*; whereas the 21ſt and 22d Chapters, and probably the 23d alſo were not revealed 'till the ſiege was begun, (as I have already ſhewn) that is—not 'till the 9th year of that Monarch. The dates

* "*Hæc Omnia*" (ſays he, ſpeaking of the Prophecies of Jeremiah, from the words VÆ PASTORIBUS in the 23d Chapter to the 28th Chapter incluſive) "USQUE AD CAPUT 28 *commemo-* "*rationem continent ab Jeremia factam apud Sedeciam de ſermonibus* "ANTE SEDECIÆ *tempora diverſis locis ac temporibus a ſe ha-* "*bitis, ac congruentibus cum iis quæ nunc* SEDECIÆ *dicere cœpe-* "*rat; ut Dei in decretis ſuis et* ÆQUITAS *et Conſtantia magis* "*apparent ut jam aliquoties diximus.*" Crit. Sacr. Tom. 4, p. 5588.

likewiſe

(viz. in the ninth year of Zedekiah) that the Monarch ſent Meſſengers to

likewiſe of the Prophecies in ſeveral of the following Chapters are alſo exactly noted in the text to be different from the time ſuppoſed by *Grotius*: as for inſtance—A *prior date* is expreſsly aſſigned to the 25th Chapter—it being intituled "*The word that came to* "*Jeremiah concerning all the people of Judah in the* 4*th* "YEAR *of* JEHOIAKIM *the ſon of Joſiah King of Ju-*"*dah, that was* THE FIRST YEAR OF NEBUCHAD-"REZZAR *King of Babylon.*" And again, the two next Chapters (viz. *the* 26*th and part of the* 27*th*) though *poſterior* with reſpect to the order of the Book, have exact dates aſſigned them, which are *prior* even to the 24th and 25th Chapters, for they are expreſsly declared to have been revealed "*In the beginning of* "*the reign of Jehoiakim,*" &c. The remainder of the 27th Chapter from the 12th Verſe, which the Prophet addreſſed to *Zedekiah*, is as clearly to be attributed to the *beginning of* ZEDEKIAH'*s reign*,—becauſe the circumſtances related in the following Chapter (the 28th) are expreſsly ſaid to have come "*to paſs* THE SAME "YEAR *in the beginning of the reign of Zedekiah*:" and the Letter of Jeremiah to the Captives at Babylon contained *in the* 29*th Chapter* is as clearly declared to have been wrote "*after that* JECONIAH *the King*, "&c. *were departed from Jeruſalem*," which was alſo "*the beginning of the reign of* ZEDEKIAH;" for the Letters were ſent by ZEDEKIAH's Meſſengers: See the 3d Verſe. So that the laſt mentioned ſuppoſition of the learned Grotius cannot be true.

conſult the Prophet, and thereby occaſioned this public Remonſtrance.

The War was immediately carried on with Vigour, it ſeems, in every part of the Kingdom (ſee the 34th chapter (106); and after ſome conſiderable progreſs had been made in it, ALL THE FENCED CITIES BEING TAKEN except THREE (ſee the 7th verſe), the Prophet received a further Command from God relating to King ZEDEKIAH, "ſaying, "Thus ſaith the LORD" (*i. e.* JEHOVAH) "THE GOD OF ISRAEL; *Go, and* "*ſpeak to* ZEDEKIAH *King of Judah,* "*and tell him, Thus ſaith the* LORD; "*Behold, I will give this City into the*

(106) "*The word which came unto* JEREMIAH *from* "*the* LORD, *when* NEBUCHADNEZZAR *King of Ba-*"*bylon,* and ALL *his army,* and ALL *the Kingdoms of* "*the Earth of his Dominion,* and ALL *the people* "FOUGHT *againſt Jeruſalem,* and *againſt* ALL *the* "*Cities thereof.*" (Jer. xxiv. i.)—So that a general Attack ſeems to have been made at once in every part!

" *hand of the* KING OF BABYLON; *and* " *he ſhall burn it with fire: and thou ſhalt* " *not eſcape out of his hand, but ſhalt* " SURELY BE TAKEN *and delivered into* " *his hand*; *and* THINE EYES SHALL " BEHOLD THE EYES OF THE KING " OF BABYLON, *and he ſhall ſpeak with* " *thee mouth to mouth*" (that is, when the King of Babylon was to ſit in Judgement upon him), " *and thou ſhalt go to* " *Babylon*," &c. (107)

(107) The Prophet however added a few words of comfort—" *yet hear the word of the Lord, O Zedekiah* " *King of Judah*; *Thus ſaith the Lord of thee*; *thou ſhalt* " *not die by the ſword:* (but) *thou ſhalt die in peace:*" (that is a natural death) " *and with the burnings* " *of thy Fathers, the former Kings which were be-* " *fore thee, ſo ſhall they burn*" (odours) " *for thee*; *and* " *they will lament thee*," i. e. (the Jewiſh nation in Captivity will lament thee) " *ſaying, Ah Lord! for* " *I have pronounced the word, ſaith the* LORD. *Then* " JEREMIAH *the Prophet ſpake all theſe words unto* " ZEDEKIAH *King of Judah in Jeruſalem, when the* " *King of Babylon's Army fought againſt Jeruſalem,* " *and againſt all the Cities of Judah that were left,* " *againſt Lachiſh and againſt Azekah: for theſe de-* " *fenced Cities remained of the Cities of Judah.*" Verſes 4 to 7.

Theſe

Theſe repeated Denunciations of Vengeance, with the HORROKS of the growing dangers from the ſucceſsful Enemy before their eyes every way round Jeruſalem, at length ſo far ſhook the firmneſs of that ſtubborn Monarch, that he began to ſhew ſome ſigns of Remorſe; and as I have already ſhewn, that THE OPPRESSION OF THE POOR was one of the principal cauſes (though there were many others alſo) aſſigned by the ALMIGHTY for caſting off his People, and ſending them into CAPTIVITY *(puniſhing* TYRANNY *with* SLAVERY), ſo even this wicked Monarch ZEDEKIAH, who never thought of LAW or JUSTICE *in his Proſperity*, was now, it ſeems, become ſenſible, that a public act of JUSTICE and MERCY towards the oppreſſed Poor, that were then detained, by his opulent Subjects, in a miſerable INVOLUNTARY SERVITUDE, would be the moſt grateful act of Reformation, and

the moſt acceptable Sacrifice in the ſight of a merciful God, and, conſequently, the moſt effectual means to avert the NATIONAL DESTRUCTION, which was then advancing with dreadful ſtrides! And accordingly we find, that he actually prevailed (108) upon his Princes and People to PROCLAIM LIBERTY *to*

(108) The Text informs us, "*that the King* ZEDEKIAH *had made a covenant with all the People which were at Jeruſalem to* PROCLAIM LIBERTY *unto them; that every man ſhould let his man-ſervant, and every man his maid-ſervant, being an Hebrew or Hebreweſs,* GO FREE; *that none ſhould* SERVE *himſelf of them,*" (to wit) "*of a Jew his Brother.*" And it is probable that this was the *King's own propoſal,* (though perhaps at the ſuggeſtion of the PROPHET, to *fulfil the Law*), becauſe in the following verſe it is ſaid that ALL THE PRINCES *and* ALL THE PEOPLE HEARD *that they ſhould let their man-ſervant, &c.* GO FREE—*they* OBEYED—and theſe terms *hearing and obeying* ſeem to imply that neither the *Princes nor the People* were the propoſers of the equitable meaſure,—"*Now*" (ſays the Text) "*when* ALL *the Princes and* ALL *the People which had entered into the Covenant* HEARD *that every one ſhould let his man-ſervant and every one his maid-ſervant* GO FREE, *that none ſhould ſerve themſelves of them any more, then* THEY OBEYED, *and* LET THEM GO. Chap. xxxiv. 8 to 10.

their

their POOR BRETHREN IN BONDAGE; and this Proclamation of LIBERTY was a public Act of the State (109); for not only the King, but *all the Princes*, and *all the People*, bound themſelves, in a moſt ſolemn covenant, to comply with the terms of the Proclamation (110), which was alſo agreeable to an ancient Ordinance of their Law (111). Now, to confirm all that I have hitherto aſſerted concerning the principal cauſes of God's Anger againſt the Jews, my Readers are earneſtly requeſted to remark, that this *material Reformation* was

(109) "COMMUNI DECRETO" (ſays Grotius upon the place) "*ſtatuerat impleri quod lex jubebat, "ſed Judæi, non obſervaverant.*" Vide Exod. xxi. 2. Deut. xv. 12.

(110) Viz. "That every man ſhould let his man-"ſervant, and every man his maid-ſervant, being an "Hebrew or Hebreweſs, *go free*," &c. 9th verſe.

(111) "*And ye ſhall hallow the fiftieth year, and* "PROCLAIM LIBERTY *throughout*" (all) "*the Land* "*unto* ALL THE INHABITANTS *thereof; it ſhall be a* "*Jubilee unto you*," &c. Levit. xxv. 10.

ACCEPTED

ACCEPTED BY THE ALMIGHTY, who even condeſcended to ſignify by his Prophet, that the People "HAD DONE "RIGHT IN HIS SIGHT IN PROCLAIM-"ING LIBERTY EVERY MAN TO HIS "NEIGHBOUR" (ver. 15.). And had the Jewiſh Government at that time perſevered in this NECESSARY ACT OF JUSTICE AND BROTHERLY LOVE, they might probably (as "*Charity covers a* "*multitude of Sins*") have received Grace for a further Amendment, and might have obtained a mitigation, or at leaſt a reſpite or poſtponing, of thoſe dreadful Judgements which had long been denounced by the Prophets againſt that devoted Nation: but alas! the juſt Decrees were confirmed, on account of the want of ſincerity and the deplorable impenitence on their part; for no ſooner was *the appearance of God's approaching Vengeance* withdrawn (by the ſudden retreat of the *Chaldæans* from

the Siege on the approach of Pharaoh's Army (112), ſee chap. xxxvii.) than the wretched tyrannical Maſters (who *could not repent* of their enormous *Oppreſſions*, yet) ſpeedily *repented* of their temporary *Benevolence*; and being themſelves entangled in a much more dangerous *Bondage* (through their abominable Avarice) under that old *Slave-holder* and hard *Taſk-maſter* the Devil, they wickedly renewed their former iniquitous claims of *private Property* in the Perſons of their poor Brethren, and "*cauſed the Servants and the Handmaids, whom they had* LET GO FREE, *to re-*

(112) "Then Pharaoh's army was come forth out "of Egypt: and when the Chaldeans that beſieged "Jeruſalem heard Tidings of them, they departed "from Jeruſalem." Chap. xxxvii. 5. See alſo 11th verſe, at which time (ſays Grotius) *the King and the Princes* repealed the Popular Decree concerning *Liberty*, mentioned in the 34th chap.—Quo tempore (ſays he) Rex et Principes reſciderunt decretum de populariun libertate ut habuimus, c. 34.—"When the army "of the Chaldeans was broken up from Jeruſalem for "fear of Pharaoh's army."

"*turn:*

" *turn: and brought them* INTO SUB-
" JECTION *for Servants and for Hand-*
" *maids.*" Jer. xxxiv. 11. Perhaps they thought to excuſe themſelves, like our *modern African Merchants* and *American Planters*, by pleading THE NECESSITY of *tolerating Slavery*, and the *exaction of involuntary Service*; *viz.* that the Profit ariſing therefrom was *neceſſary* for their ſupport; and that Huſbandry and other laborious buſineſs could not be performed at ſo cheap a rate by free hired Servants as by Slaves: but whether ſuch reaſons as theſe, or others of greater weight, were then alledged, is not material; it is ſufficient for the preſent argument to be certain, that, whatever were their Pretences or Excuſes for enſlaving their Brethren, they did only *deceive themſelves*, and haſten the Vengeance of Almighty God upon their own heads; for they were, very ſoon afterwards, delivered up into the hands

of

of their Enemies, the Babylonian Tyrants, under whom their Countrymen, that had been carried away in the former Captivities, *experienced*, IN THEIR OWN PROPER PERSONS, *the deplorable condition of* SLAVES, being a moſt juſt puniſhment for that TYRANNY and *unreaſonable* VASSALAGE with which they ſo unlawfully *oppreſſed their* POOR BRETHREN! Such was their *Crime* (I mean their *principal Crime*, or at leaſt one of thoſe *Crimes* which was *moſt abominable* in the ſight of a *merciful* GOD; for they were, indeed, notoriouſly guilty of Idolatry, and many other deteſtable Crimes beſides this) and ſuch their *retaliated Puniſhment*, which was inflicted expreſsly on that account.—"THEREFORE" (ſays the Text; ſo that *the reaſon* of God's interpoſition is manifeſt) "*the Word of the* LORD *came to Jeremiah* "*from the* LORD, *ſaying*, *Thus ſaith the* "LORD (JEHOVAH), *the* GOD *of Iſrael*;

" *I made a Covenant with your Fathers* " *in the day that I brought them forth out* " *of the Land of Egypt*, OUT OF THE " HOUSE OF BONDMEN" (a circumſtance which they were frequently commanded *never to forget*, as I have before remarked, but ſympathetically to learn MERCY thereby (113), " *ſaying*; *At the end of ſeven years let ye go* " *every man his Brother an Hebrew*, " *which hath been ſold unto thee*; *and* " *when he hath ſerved thee ſix years, thou* " *ſhalt* LET HIM GO FREE *from thee*: " *but your Fathers hearkened not unto me*, " *neither inclined their ear. And ye were* " *now turned, and had* DONE RIGHT IN " MY SIGHT, IN PROCLAIMING LI- " BERTY EVERY MAN TO HIS NEIGH-

(113) " But thou ſhalt remember that thou waſt a " *Bondman* in Egypt, and the LORD thy GOD *redeem-* " *ed thee thence*: THEREFORE I command thee to do " this Thing." Deut. xxiv. 18, 22. alſo c. xv. 15. and xvi. 12, &c. &c.

" BOUR (114) ; *and ye had made a Co-*
" *venant before me in the Houſe which is*
" *called by my Name: But ye turned*
" *and polluted my Name, and cauſed*
" *every man his Servant, and every man*
" *his Handmaid, whom he had* SET AT
" LIBERTY AT THEIR PLEASURE"
(or to their mind or will), " *to return,*
" *and brought them into ſubjection, to be*
" *unto you for Servants, and for Hand-*
" *maids.* THEREFORE" (now mark the Puniſhment, ye wretched Slave-holders and Advocates for *private Property in the Perſons of Men)* " *thus ſaith*
" *the* LORD" (JEHOVAH); " *Ye have*
" *not hearkened unto me* IN PROCLAIM-
" ING LIBERTY *every one to his Brother,*
" *and every man to his Neighbour: be-*

(114) Mark this ye ſordid Tyrants of the Earth! the ALMIGHTY LORD OF THE UNIVERSE hath condeſcended to inform you, that the PROCLAIMING LIBERTY *every man to his neighbour*, (and *all Men* without diſtinction are at this day to be eſteemed *your Neighbours and Brethren,*) IS RIGHT IN HIS SIGHT!

" *hold*, I PROCLAIM A LIBERTY *for* " *you*, *ſaith the* LORD" (ſignificantly marking his deteſtation of *Slave-holding* by an ironical repetition of that oppoſite meaſure (the *proclaiming* of LIBERTY) which they had neglected; and therefore God himſelf PROCLAIMED a different kind of LIBERTY—LIBERTY) " *to the Sword*, *to the Peſtilence*, *and to* " *the Famine*:" (here is a PROCLAMATION OF LIBERTY *with a vengeance!* But alas! the hardened Jewiſh *Slave-holders*, like *Engliſhmen* now-a-days, were *too wicked* to take warning.) "*And* " *I will make you*" (ſaith the Lord) " *to be removed into all the Kingdoms of* " *the Earth*" (that is, to be led away *into Captivity* by their Enemies: SLAVERY being a very juſt as well as common puniſhment for TYRANTS). "*And* " *I will give the men that have tranſ-* " *greſſed my Covenant*, *which have not* " *performed the Words of the Covenant*

" *which*

" *which they had made before me, when*
" *they cut the Calf in twain, and paſſed*
" *between the Parts thereof* (115), *the*
" *Princes of Judah, and the Princes of*
" *Jeruſalem, the Eunuchs, and the Prieſts,*

(115) For in making the Covenant before God in the Temple to *proclaim Liberty*, as mentioned in the 15th verſe, they divided the victim in two parts, and paſſed between the parts in imitation of the ſolemn Covenant which God made with *Abraham*, when a ſmoaking furnace, and a lamp of fire, paſſed between the pieces of the divided Heifer, She Goat, &c. as mentioned in Gen. xv. 9 to 17, ſignifying, ſays Vatablus, —" *that they wiſh to be put to death as this Calf was* " *cut aſunder, if they break the Covenant.*"—In ſedere pangendo dividebant vitulum, et per medium tranſibant, ſignificantes ſe optare emori ut ille vitulus erat cæſus ſi fedus frangerent. Crit. Sac. Tom. 4. 5640. —" Nam ſignificabat" (ſays Munſter) " ritus ille ut, " ſi quis dolo malo diſceſſiſſet a pollicitis, illum quo- " que ſecaret Dominus et occideret horrendé." Crit. Sac. 5639.—And Clarius gives a part of the words uſed on thoſe occaſions, " Ordo orationis" (ſays he) " eſt, *Dabo viros qui prævaricantur fedus meum, ſicut* " *vitulum quem conciderunt*," &c. In Templo enim immolarant ritu celeberrimo diviſo vitulo per cujus partes utrinque oppoſitas incedebant, ſimulque jurabant et ſe devovabant ut eveniret ipſis ſicut vitulo ſi fedus rumperent. Dicit ergo—Dabo vos ſicut vitulum illum, &c.

" *and*

" *and all the People of the Land, which*
" *paſſed between the parts of the Calf*; *I*
" *will even* GIVE THEM INTO THE
" HAND OF THEIR ENEMIES, *and into*
" *the hand of them that* SEEK THEIR
" LIFE: *and their dead Bodies ſhall be*
" *for Meat unto the Fowls of the Heaven,*
" *and to the Beaſts of the Earth* (116).
" *And* ZEDEKIAH KING OF JUDAH,
" *and the* PRINCES, *will I give into the*
" *hand of their Enemies, and into the hand*
" *of them that ſeek their Life* (117), *and*
" *into*

(116) Manifeſtly alluding to the heavy curſe to which, with their own conſent, they had rendered themſelves liable by their breach of the Solemn Covenant, viz. that they ſhould be ſlain, as the Calf was when they made the Covenant, and their dead bodies be left like the *divided parts of the Calf*, to the *fowls of the air*, &c. for in the deſcription of that ſolemn rite in Geneſis we read that—" the Fowls came down upon the Carcaſes," and—" Abram drove them away." Gen. xv. 11.

(117) Here is a diſtinct repetition of a part of *the ſame Judgment* againſt the *King* and *Princes*, though it does not appear that the *King* himſelf was actually guilty of ſlave-holding: however, it ſeems, he neglected to enforce the Laws of the Land in behalf of the injured

" *into the hand*" (continued the Pro-
" phet) " *of the King of Babylon's Army*,
" *which are gone up from you*" (for the withdrawing of the Babylonian Army was a very *recent inſtance* of God's *Mercy*, which rendered more notorious the ingratitude of thoſe who ſo immediately

injured poor, and by ſuffering others with impunity to hold *their Brethren* in an *unnatural Bondage*, he become a party in the oppreſſion, and of courſe a ſharer of the puniſhment. O that modern Kings, who in any degree conſent to the toleration of ſlavery in their dominions, would think of this tremendous example, and exert every Royal Prerogative (that they are legally inveſted with) in reſtraining their Princes and People from oppreſſing their *poor Brethren*; in maintaining the *natural Rights* of *Mankind*; and in defending the Poor from the Rich, the Weak from the Strong, by ballancing the *Power* of the Nobles (or rich Landholders) by the Official *Power* of the Crown in behalf of the juſt Rights of the Common People. Theſe are the moſt eſſential purpoſes of Regal Government and Royal Prerogative, which, ſurely, can never be exerted either ſo profitably, or ſo *ſafely*, on any other occaſions whatſoever, for it is by ſtrict Juſtice or *Righteouſneſs alone* that a King's Throne can be truly and *ſafely eſtabliſhed*, and not by refined ſophiſtical Politicks, Mercenary Armies, or Parliamentary Corruption!

broke

broke the ſolemn Covenant of PROCLAIMING LIBERTY; but GOD'S VENGEANCE kept pace with *the Oppreſſion* of the unrepenting Tyrants!). "*Be-*" *hold, I* WILL COMMAND, SAITH "THE LORD, *and* CAUSE THEM TO "RETURN TO THIS CITY" (a remarkable inſtance of God's over-ruling Providence in the World! The haughty, ſelf-willed, Babylonian Monarch and his Men of War perceived not that they were mere inſtruments in the hands of God!), "*and they ſhall fight againſt it,* "*and take it, and burn it with fire: and* "*I* WILL MAKE *the Cities of Judah a* "*Deſolation without an Inhabitant.*" Jer. XXXIV.

There is no order of time preſerved in the Collection of Jeremiah's Prophecies, as I have already remarked; for the two next chapters (*viz.* the 35th and 36th) contain Prophecies which were

were delivered ſeveral years before, in the reign of Jehoiakim; but the 37th chapter relates to the ſame time exactly as the 34th chapter laſt quoted, *viz.* the times when "Pharaoh's Army was "come forth out of Egypt" (xxxvii. 5.), which occaſioned the departure (for the preſent) of the Chaldeans. And it was, probably, in the interval between theſe two circumſtances (*viz.* *after* Pharaoh was *come forth* from Egypt, and was advancing, but *before* the Chaldeans left the Siege on that account) that Zedekiah ſent two Meſſengers to the Prophet (who was then at liberty, as the 4th verſe expreſsly declares) to deſire *his Prayers*:—"*Pray* "*now unto the Lord our God for us*; but the Prophet's Anſwer on that occaſion was not returned till the Chaldeans *departed from* Jeruſalem, as mentioned in the 5th verſe (and probably alſo not till after the Covenant about *Liberty*

was broken):—" *Then came the Word* " *of the Lord to Jeremiah, saying, Thus* " *saith the* LORD, *the* GOD OF ISRAEL; " *Thus shall ye say to the King of Judah,* " *that sent you unto me to enquire of me;* " *Behold,* PHARAOH'S *Army, which is* " *come forth to help you, shall return to* " *Egypt into their own Land. And the* " CHALDEANS SHALL COME AGAIN, " *and fight against this City, and take it,* " *and burn it with fire. Thus saith the* " *Lord*; DECEIVE NOT YOURSELVES, " *saying, The Chaldeans shall surely de-* " *part from us; for they shall not depart.* " *For though ye had smitten the whole* " *Army of the Chaldeans that fight against* " *you, and there remained but* WOUNDED " MEN *among them,*" (now mark how impossible it is for Slave-holders to stand before their Enemies!) " *yet should they*" (that is, the wounded men) " *rise up* " *every Man in his Tent, and burn this* " *City with Fire.*" Ch. xxxvii. to ver. 10.

It

It was alſo during this receſs of the Babylonian Army, that the Prophet was put into priſon by the Princes, for taking that opportunity to attempt his eſcape from Jeruſalem. See ch. xxxvii. 11—16.

Afterwards (118) "*Zedekiah the King* "*ſent and took him out: and the King aſked* "*him ſecretly in his Houſe, and ſaid, Is there* "(any) *Word from the Lord? And Jere-* "*miah ſaid, There is: for, ſaid he, Thou* "*ſhalt be delivered into the hand of the* "*King of Babylon,*" &c. Ch. xxxvii. 17.

The Prophet alſo took this opportunity of remonſtrating to the King concerning his own caſe:—"*Moreover Jeremiah ſaid unto King Zedekiah,* WHAT "HAVE I OFFENDED AGAINST THEE, "*or againſt thy Servants, or againſt this*

(118) For he remained in Priſon *many days*, as we read in the 16th verſe.

" *People, that ye have put me in Pri-*
" *ſon* (119)? *Where* (are) *now your Pro-*
" *phets, which propheſied unto you, ſay-*
" *ing, The King of Babylon ſhall not*
" *come againſt you, nor againſt this*
" *Land* (120)? *Therefore hear now, I*
" *pray thee, O my Lord the King: let*
" *my ſupplication, I pray thee, be ac-*
" *cepted before thee; that thou cauſe me*
" *not to return to the Houſe of Jonathan*
" *the Scribe, leſt I die there.*" And it appears that Zedekiah (notwithſtanding his general wickedneſs) yet had no perſonal pique againſt the Prophet, but was

(119) This ſhews that *ſpeaking Truth*, be it ever ſo ſevere, (provided it is not ſpoken for the ſake of mere abuſe, but for the purpoſes of warning and amendment) ought not to be eſteemed *an Offence*, for ſurely no *truths* can ever be more harſh or ſevere than thoſe uttered by Jeremiah againſt the Court of Zedekiah!

(120) For theſe Evil Counſellors, it ſeems, like true implements of the Devil, attempted by their falſe intelligence from time to time to make the King firm in his bad meaſures and wicked policy.

well

well inclined to grant his Petition, as alſo a daily allowance of Bread, as long as any could be procured (121).

And when the Princes adviſed Zedekiah to put Jeremiah to death, becauſe he publicly exhorted *all the People* to go over to the Enemy (122), it appears,

(121) "*Then*" (ſays the Text) "*Zedekiah* the King "commanded that they ſhould commit Jeremiah into "*the Court* of the priſon, and that they ſhould give "him daily a piece of bread out of the Bakers Street, "*until all the Bread in the City were ſpent.*"

(122) Which would have been *treaſon to the ſtate*, and a high crime, had not the Kingdom been actually condemned by the word of God, viz. "*Thus ſaith the* "*Lord*; He that remaineth in this City ſhall die by "the Sword, by the Famine, and by the Peſtilence: "but he that *goeth forth to the Chaldeans ſhall live*; "for he ſhall have his life for a prey, and ſhall live. "Thus ſaith the Lord; This City ſhall *ſurely be given* "*into* the hand of the King of Babylon's army, which "ſhall take it. Therefore the Princes ſaid unto the "King, We beſeech thee let this man be put to death: "for thus he weakeneth the hands of the men of war "that remain in this City, and the hands of *all the* "*people*, in ſpeaking *ſuch words* unto them: for this "man ſeeketh not the welfare of this people, but the "hurt," &c. Chap. xxxviii. 2 to 4.

that though the King thought he had not ſufficient authority to oppoſe their Council, yet he would not concern himſelf againſt the Prophet to condemn him, but only left him in their hands (123); and no ſooner was the King informed of the dangerous ſituation of Jeremiah from the malice and injuſtice of the Princes (124), than he gave expreſs orders to the generous and conſcientious *Ethiopian* (who had repreſented the caſe) to take a Guard of thirty Men, and draw him up from the Dungeon, and he was placed in the Court of the Priſon (125). The King after-

(123) "Then Zedekiah the King ſaid, Behold, he "(*is*) in your hand; *for the King* (is) *not* (he that) *can* "*do* (any) *thing againſt you.*" Chap. xxxviii. ver. 5.

(124) "My Lord the King, theſe men have *done* "*evil* in all that they have done to Jeremiah the Pro-"phet, whom they have caſt into the dungeon; and "he is like to die for hunger in the place where he "is: for (*there is*) no more bread in the City." Chap. "xxxviii. ver. 9.

(125) Chap. xxxviii. 10—13.

wards

wards ſent for the Prophet, and had a private conference with him; he alſo bound himſelf under a ſolemn Oath, that he would neither kill him nor give him up to his Enemies; and as he kept his promiſe, notwithſtanding that Jeremiah ſtill perſevered in denouncing the moſt tremendous Judgements againſt him and the whole Kingdom, it is manifeſt, that the king had no perſonal reſentment againſt the Prophet; being ſenſible, probably by that time, of Jeremiah's ſincerity and innocence, as well as of the truth of his Warnings, tho' he had not grace and humility enough to ſubmit himſelf to the only alternative from deſtruction, which God was now pleaſed to offer him, (perhaps in conſideration of his favour to Jeremiah) and which the Prophet as affectionately preſſed him to accept, but in vain.

Theſe

Theſe circumſtances, and ſeveral others, will be found in the 38th chapter (126); but we muſt go back to the 32d chapter for the continuation of the Hiſtory, which we there find advanced to the *tenth* year of Zedekiah's reign, the Siege being ſtill carried on, and Jeremiah ſtill ſhut up in the Court of

(126) —"If thou wilt aſſuredly go forth unto the "King of Babylon's Princes, then thy ſoul ſhall live, "and this City ſhall be burned with fire; and thou "ſhalt live and thine houſe. But if thou wilt not "go forth to the King of Babylon's Princes, then "ſhall this City be given into the hand of the Chal-"deans, and they ſhall burn it with fire, and thou "ſhalt not eſcape out of their hand. And Zedekiah "the King ſaid unto Jeremiah, I am afraid of the "Jews that are fallen to the Chaldeans, leſt they de-"liver me into their hand, and they mock me. "But Jeremiah ſaid, They ſhall not deliver (thee). "*Obey, I beſeech thee, the voice of the* LORD which I "ſpeak unto thee: ſo it ſhall be well unto thee, and "thy ſoul ſhall live," &c. Chap. xxxviii. ver. 17 to 20. The remainder of the chapter contains a further deſcription of the judgements that were to take place in caſe he refuſed to accept of the alternative above mentioned; as alſo an account of Zedekiah's expedient for concealing what had paſſed between him and Jeremiah from the Princes.

the

the Priſon. In the 3d, 4th, and 5th verſes we find a repetition of ſome circumſtances of the dreadful Vengeance *before* denounced againſt Zedekiah; but they are not mentioned in that place as being then repeated by the Prophet, but only as having been the cauſe of his Confinement. From the 6th to the 16th verſe is related—the remarkable Prophecy concerning the Repoſſeſſion of *Houſes, Fields, and Vineyards* after the Captivity; in token of which the Prophet's Kinſman, Hanameel, was providentially ſent to tender to him the purchaſe of a Field in Anathoth, to which he was next Heir. From the 17th to the 25th verſe of this chapter is contained—the Prophet's Prayer on that occaſion, wherein he moſt ſolemnly deſcribes the *Mercy*, as well as the *Vengeance*, of GOD, then dreadfully approaching!—"*Ah Lord God! Behold,* "*thou haſt made the Heaven and the*

" *Earth by thy great Power and ſtretched-*
" *out Arm,*" (and) "*there is nothing too hard*
" *for thee: Thou ſheweſt loving kindneſs*
" *unto thouſands, and* RECOMPENSEST
" THE INIQUITY *of the Fathers into*
" *the boſom of their Children after them:*
" THE GREAT, THE MIGHTY GOD!
" THE LORD (or Jehovah) OF HOSTS"
(is) " HIS NAME! GREAT IN COUN-
" CIL, and MIGHTY IN WORK? *For*
" *thine Eyes*" (are) " *open upon all the*
" *ways of Men, to* GIVE EVERY ONE
" ACCORDING TO HIS WAYS," (mark
this, ye Slave-holders and African Mer-
chants!) " AND ACCORDING TO THE
" FRUIT OF HIS DOINGS! *Which haſt*
" *ſet* (127) *Signs and Wonders in the Land*
" *of Egypt*" (even) "*unto this day* (128)"
(amongſt which the moſt remarkable

(127) Poſuiſti שַׂמְתָּ) " *Ponere pro facere,* more
" Hebreorum." Vatablus. Crit. Sac. Tom. 4. p. 5628.

(128) " Uſque ad diem hunc."—" *Celebrata ſcili-*
" *cet,*" ſays Grotius. Crit. Sac. Tom. 4. p. 5632.

were

were God's ſevere Judgements againſt the great *Egyptian* SLAVE-HOLDER and his *Kingdom*, who refuſed to "PRO-"CLAIM LIBERTY" to his Bond Servants) "*and in Iſrael* (129), *and among*" (other) "*Men* (130); *and haſt made thee* "*a Name as at this day*" (viz. the *day* or *time* that GOD *recompenſed* the Jews "*according to their ways*;" the dreadful Storm of GOD'S VENGEANCE againſt

(129) —In *Iſrael alſo*, even in *that very nation* which the Almighty (by the abovementioned Signs and Wonders) delivered from the HOUSE OF BONDAGE, and reſtored to their *natural Rights*; which, nevertheleſs, was ſince become *notorious*, for the *ſame kind of oppreſſion* that God had puniſhed in *Egypt*,—for a Crime, which of all others, muſt be moſt intolerable in the Sight of the GREAT REDEEMER FROM SLAVERY; it being not only a proof of the moſt ſhameful ingratitude, but alſo a notorious breach of God's expreſs Command, viz. to *remember* that they themſelves had been BONDMEN IN EGYPT! See Deut. xv. 15. xvi. 12. xxiv. 18 and 22.

(130) Amongſt *other Nations* alſo GOD'S VENGEANCE againſt *Tyrants* and *Oppreſſors* hath been manifeſted, ſome examples of which ſhall hereafter be inſerted.

Jeruſalem being then begun, which was not to ceaſe till the whole was laid deſolate!), " *and haſt brought thy People* " *Iſrael out of the Land of Egypt with* " *Signs and with Wonders, and with a* " *ſtrong Hand, and with a ſtretched-out* " *Arm, and with great Terror* (131), " *and*

(131) For that wonderful example of GOD's VENGEANCE againſt TYRANNY, and of his MERCY IN REDEEMING *a Nation from* SLAVERY, was of all others the moſt eminent, and, conſequently, the ofteneſt repeated in Scripture (as in this place), 'till the accompliſhment of the much more *glorious redemption* from SPIRITUAL SLAVERY, the BONDAGE *of the Devil* *, (of which the former was only a Type;) when the Son of God invited all mankind to the FREEDOM *of the* GOSPEL,—to the True Knowledge of the LAW of LIBERTY for the regulation of their behaviour towards each other; giving them power " *to become the* " *ſons of God* †;" and to partake even of the *Divine*

* " Foraſmuch then as the Children are Partakers of fleſh and " blood, he," (that is, Chriſt) " alſo himſelf, likewiſe took part " of the ſame; that through Death he might deſtroy him that " had the power of death," (that is, the Devil,) " and deliver them " who through fear of death were all their lifetime ſubject to " *Bondage*." Heb. ii. 14, 15.—" I beheld *Satan* as Lightning fall " from Heaven." Luke x. 18.

† John i. 12.

Nature

" *and haſt given them this Land, which*
" *thou didſt ſwear to their Fathers to give*
" *them, a Land flowing with Milk and*
" *Honey; and they came in and poſſeſſed*
" *it; but they obeyed not thy Voice, nei-*
" *ther* WALKED IN THY LAW: *they*

Nature ‡ by the Gift of the Holy Ghoſt §, which is abſolutely promiſed to all that ſincerely aſk ‖ it in Chriſt's name *.

‡ ——" Through the knowledge of him that hath called us " to Glory and Virtue: whereby are given unto us exceeeding " great and precious promiſes; that by theſe ye might be PAR- " TAKERS *of the* DIVINE NATURE, having eſcaped the Cor- " ruption that is in the world through Luſt." 2 Peter i. 3, 4.

§ " For as many as are led by *the Spirit of God*, they are *the* " *Sons of God.* For ye have not received the Spirit of *Bondage* " again to fear, but ye have received the Spirit of adoption, " whereby we cry—Abba—Father," &c. Rom. viii. 14, 15. " Know ye not that ye are the *Temple of God*, and that the *Spi-* " *rit of God dwelleth in you?* If any man defile the Temple of " God, him ſhall God deſtroy: for the Temple of God is Holy, " which" *(Temple)* " ye are." 1 Cor. iii. 16, 17.

‖ " *Aſk* and it ſhall be given you," &c. Matt. vii. 7. Mark xi. 24. Luke xi. 9. John xv. 7.

* " Whatſoever ye ſhall aſk IN MY NAME" (ſaid our Lord JESUS) " in my Name, that will I do, that the Father may be " glorified in the Son. If ye ſhall aſk any thing IN MY NAME, " I will do it," &c. John xiv. 13, &c.—" How much more ſhall " your Heavenly Father give the *Holy Spirit* to them that aſk " him." Luke xi. 13.

" *have done nothing of all that thou com-*
" *mandeſt them to do: therefore thou haſt*
" *cauſed all this evil to come upon them.*"
The Prophet then proceeds to deſcribe the Terrors of the Siege, which were at that time preſent before his eyes:—
" BEHOLD THE MOUNTS!" (ſaid he)
" *They are come unto the City to take it,*"
&c. And after reciting ſome other Cauſes of God's Anger againſt his People (as *Diſobedience*, *Idolatry*, *&c.)*, and declaring the certainty of the Deſolation that would follow, he once more promiſes a happy Return to their own Land; which is alſo again repeated inthe following chapter (xxxiii), with the additional Promiſe of the BRANCH OF RIGHTEOUSNESS *to grow up unto David, that* ſhould "*execute* JUDGEMENT *and* RIGHTEOUSNESS"—which Zedekiah had ſo notoriouſly neglected; for *on theſe Terms alone* could the Jews be permitted to remain in poſſeſſion of their own Land!

Land!—" *If ye thoroughly amend your* " *ways and your doings: if ye thoroughly* " EXECUTE JUDGEMENT *between a* " MAN *and his* NEIGHBOUR;" (if) " YE " OPPRESS NOT THE STRANGER," (mark this ye tranſporters of the poor AFRICANS!) " *the fatherleſs and the wi-* " *dow, and ſhed not innocent blood in this* " *place, neither walk* AFTER OTHER " GODS" (ſee note in pages 142 to 152) " *to your hurt; then will I* CAUSE YOU " TO DWELL IN THIS PLACE, *in* THE " LAND THAT *I* GAVE TO YOUR FA- " THERS, FOR EVER AND EVER." Jer. vii. 5, 1. A plain declaration this that they might for ever have enjoyed that *National Eſtabliſhment* which God had given them! no *foreign armaments* could have had power to DEPRIVE them of *God's Gift*, had not their own *iniquities* deprived them of *God's protection!* It was the NEGLECT OF JUSTICE and NATURAL RIGHT, or (according to the

the ſcripture phraſe) of JUDGEMENT and RIGHTEOUSNESS, which drew down GOD'S VENGEANCE upon them! This was apparently THE PRINCIPAL CAUSE (let *Britain* therefore tremble for her notorious national *corruption* and *oppreſſions*) OF THAT HORRID MISERY WHICH REIGNED IN JERUSALEM DURING THE BABYLONIAN SIEGE. —"*They that did feed delicately are de-*" *ſolate in the ſtreets! they that were* " *brought up in ſcarlet embrace dunghills!*" Lam. iv. 5. and again, "*They that be ſlain* " *with the ſword are better than*" (they that be) " SLAIN WITH HUNGER; *for* " *theſe pine away* STRICKEN THROUGH " *for*" (want of) " *the fruits of the field.* " *The hands of the pitiful*" (or rather of the affectionate or tender hearted) " *wo-*" *men have* SODDEN" (that is, BOILED, for want of other food) "*their own Chil-*" *dren*, THEY WERE THEIR MEAT *in*

" *the*

" *the Deſtruction of the Daughter of my* " *People.*" *Ibid.* ver. 9, 10.

A more deplorable ſtate of wretchedneſs cannot be deſcribed! Theſe miſeries increaſed till the 11th year of Zedekiah, when (as we read in the 39th chapter) " *the City was broken up* (132); and then was the DREADFUL VENGEANCE, ſo repeatedly denounced by the Prophet againſt *Zedekiah*, ready to burſt on the Head of that *wicked Prince*,

(132) And it came to paſs, that when *Zedekiah* the " King of Judah ſaw them" (that is, *the Princes of Babylon*, who ſat in the Middle Gate, after the CITY WAS BROKEN UP. See ch. xxxix. 2, 3.) " and all the men " of war, then they fled, and went forth out of the " city by night, by the way of the King's Garden, by " the gate between the two walls: and he went out " the way of the plain. But the Chaldeans army " purſued after them, and overtook Zedekiah in the " plains of Jericho: and when they had taken him " they brought him up to *Nebuchadnezzar King of* " *Babylon* to RIBLAH in the Land of HAMATH, " where he gave Judgement upon him." Ch. xxxix. 4, 5. Compare this with the Note in page 48.

who, in addition to all his other Crimes, had ſo lately violated the ſolemn Covenant of PROCLAIMING LIBERTY TO THE BOND SERVANTS, by neglecting to enforce the Laws of God, and of his Country, in behalf of the poor OPPRESSED PEOPLE, that had been compelled by their petty Tyrants to return into BONDAGE!

This was ſo notorious a contempt of JUSTICE and RIGHTEOUSNESS (like the *Toleration of* SLAVERY *in the* BRITISH EMPIRE), that GOD'S VENGEANCE, before denounced, was inevitably confirmed, and the KING was, ſoon afterwards, *delivered up*, with ALL HIS NOBLES AND MEN OF WAR that remained, into the hands of their enraged Enemies, agreeable to the juſt decree of GOD (before recited from the 34th chapter); *his Sons were ſlain* BEFORE

FORE HIS EYES (133)! *and* HIS EYES *beheld* THE EYES *of the ſtern Tyrant of Babylon*, as the Prophet Jeremiah had very circumſtantially foretold (134): but he *never* SAW *more*; for HIS EYES were PUT OUT by the order of the implacable CONQUEROR (135), who thereby fulfilled another not leſs remarkable Prophecy of Ezekiel to the Captives at

(133) "Then the *King of Babylon* ſlew the Sons of "*Zedekiah* in RIBLAH *before his eyes:* alſo the *King of* "*Babylon ſlew* ALL THE NOBLES *of* JUDAH." Chap. xxxix. 6. See alſo Chap. lii. 10.

(134) "Thou ſhalt not eſcape out of his hand, but "ſhalt ſurely be taken and delivered into his hand; "and THINE EYES ſhall behold the EYES of *the* "*King of Babylon*, and he ſhall ſpeak *with thee* "MOUTH *to* MOUTH, and thou ſhalt go to Babylon," &c. Chap. xxxiv. 3.

(135) "Moreover he *put out Zedekiah's Eyes*, and "*bound him with Chains, to carry him to Babylon.*" Chap. xxxix. 7. And in the 52d chapter, where theſe circumſtances are repeated, we find the following addition, *viz.* that *the King of* BABYLON "*car-* "*ried him to Babylon, and put him in priſon to the day* "*of his death.*" Chap. lii. 11.

Babylon, telling them from God, " *I* " *will* BRING HIM TO BABYLON, " *the Land of the Chaldeans; yet ſhall he* " NOT SEE IT, *though he ſhall die there!*" Ezek. xii. 13. Now to complete this tremendous Example of God's Judgement againſt *the Toleration of Slavery*, I muſt add, that the King of Babylon SLEW ALL THE NOBLES OF JUDAH, that is, ALL that were taken at that time; and having put out Zedekiah's Eyes, as before-mentioned, he bound him *(Slave-like)* with Chains, to carry him to Babylon, where he and the remainder of the Jewiſh Captives (the former SLAVE-HOLDERS, whoſe OPPRESSION he had unjuſtly tolerated) became (according to the phraſe of our modern *Slave-holders)* the PRIVATE PROPERTY of the Babylonian Tyrant and his Soldiers! " *They took the young* " *Men to grind, and the Children fell* " *under*

" *under the Wood* (136)"—under the heavy burthens of their BABYLONIAN SLAVE-HOLDERS. But, what is ſtill more remarkable, the *Poor of the People* (who were, probably, the *Bondmen* and *Bondwomen*, whoſe Cauſe God had avenged by theſe heavy Judgements) were left at home to poſſeſs the Lands and Vineyards of their former *tyrannical Maſters*; for " NEBUZARADAN *the*

(136) Lam. v. 13. In the ſame chapter the miſeries of a foreign Juriſdiction are ſtrongly delineated, —" *Our Inheritance is turned* TO STRANGERS, *our* " *Houſes to Aliens. We are Orphans and Fatherleſs, our* " *Mothers are as Widows. We have drunken our Water* " *for Money; our Wood is ſold unto us.* OUR NECKS " ARE UNDER PERSECUTION; WE LABOUR AND " HAVE NO REST," &c. A juſt recompence for SLAVE-HOLDERS! and again,—" SERVANTS" (or Slaves) " *have ruled over us,*" &c.—" *They raviſhed the Women* " *in Sion, and the Maids in the cities of Judah!* " PRINCES *are hanged by their hand: the faces of Elders* " *were not honoured.* THEY TOOK THE YOUNG MEN " TO GRIND, AND THE CHILDREN FELL UNDER " THE WOOD," &c. Such a *Retaliation* of *Tyranny* muſt every nation expect that promotes and tolerates *Slavery and Oppreſſion!* Nothing but ſevere Repentance and Amendment can prevent it! O that my countrymen would conſider this!

" *Captain*

" *Captain of the Guard left of the* POOR
" OF THE PEOPLE, WHICH HAD NO-
" THING *in the Land of Judah, and*
" *gave them Vineyards and Fields* AT
" THE SAME TIME." Jer. xxxix. 10.

Now if *the African Traders, Weſt India Merchants*, and *American Planters* could make it appear, that their imaginary PROPERTY in *Negro Slaves*, for which they ſo ſtrenuouſly contend, is as juſtly acquired, as the PROPERTY in *Hebrew Captives*, which the Babylonians acquired by their providential ſucceſs in the Jewiſh War: yet this would not afford them any juſt excuſe, or comfort, for their wounded Conſciences, if they ſhould ever have grace to feel remorſe; becauſe it appears, that *this* VERY BONDAGE *of the* JEWS (though apparently according to their deſerts) brought upon the CHALDEANS, *in their turn*, the ſame deplorable *ſlaviſh* condition,

dition, which they (like our modern *Slave-holders)* thought they had an undoubted right to impoſe on their imaginary *Property*, the Jewiſh Captives!

And yet Nebuchadnezzar did not *burn and depopulate* the Cities of *Judæa* merely for the ſake of *procuring Slaves*, like the black Accomplices of the *Royal African Company*. His War was juſt and honourable: he came to puniſh a rebellious and wicked tributary Nation, which had, *without any juſt reaſon (and contrary to the expreſs Commands of* GOD *by the Prophets)*, attempted to ſhake off their Allegiance to the Babylonian Empire, to which they had long been ſubject; for the wicked Jewiſh King Manaſſeh, the Son of King Hezekiah, had, long before, been conquered, and carried into Captivity to Babylon (137), by

(137) "And the Lord ſpake to *Manaſſeh* and *to his* "*people*: but they would not hearken. Wherefore

by the King of Aſſyria (138); and the Aſſyrian Power afterwards devolved to *Nebuchadnezzar* in the Commencement of the Babylonian Empire, who had alſo himſelf, thrice before this laſt

"the Lord brought upon them the Captains of "the Hoſt of the King of Aſſyria, which took "Manaſſeh among the Thorns, and bound him with "fetters, and carried him to Babylon." 2 Chron. xxxiii. 10, 11.

(138) According to Biſhop Uſher this King of Aſſyria was *Eſarhaddon*, who (as he relates) annexed the dominion of Judæa to the Imperial Crown of Aſſyria, and carried King Manaſſeh to Babylon; but, upon his repentance, mercifully reſtored him to his Royal Dignity, though he was ſtill to remain ſubject to the Imperial Juriſdiction of Aſſyria: and afterwards, when the whole Aſſyrian Power devolved to Nebuchadnezzar, in the commencement of the Babylonian Empire, Jehoiakim King of Judah, became his ſervant three years, and then turned and rebelled againſt him *; but the kingdom being again conquered a few years after, in the reign of his Son Jehoiachin, the King of Babylon carried the latter into captivity, and made Zedekiah King in his room, who alſo rebelled both againſt God and the King of Babylon, and thereby wilfully drew down thoſe heavy judgements upon himſelf and the kingdom!

* 2 Kings xxiv. 1.

War,

War, conquered *Judea*; and *Zedekiah*, the laſt Monarch before the Captivity, *reigned expreſsly by his* APPOINTMENT, ſo that his wilful rebellion clearly juſtified the Babylonian Invaſion; and add to this, that the Aſſyrians (139) and Babylonians (140) were, in a very extraordinary manner, preordained and authorized by Almighty God to puniſh the crying wickedneſs of the Iſraelites and Jews; which ſurely may be alledged as a further juſtification of the con-

(139) "O Aſſyria! the rod of mine anger, and the "ſtaff in their hand is mine indignation. I will "ſend him againſt a hypocritical Nation, and againſt "the people of my wrath will I give him a charge "to take the ſpoil, and to take the prey, and to tread "them down like the mire of the ſtreets. Howbeit, he "meaneth not ſo, neither doth his heart think ſo, "but (*it is*) in his heart to deſtroy, and cut off nations "not a few," &c. Iſaiah x. 6, 7.

(140) "And now I have given all theſe lands into "the hand of Nebuchadnezzar the King of Babylon, "my ſervant, &c.—and ALL NATIONS ſhall SERVE "him, and his Son's Son, until the very time of his "Land come: and then many nations and great kings "ſhall SERVE THEMSELVES of him," &c. Jer. xxvii. 6, 7.—Here is a manifeſt inſtance of *National Retribution* in kind!

queſt, and ſubſequent *Right of Service*, (if it may be eſteemed a *Right*) which both *Aſſyrians* and *Babylonians* ſeemed to have acquired thereby.

But notwithſtanding all theſe remarkable circumſtances (which rendered the claims of theſe *Eaſtern Nations* to the *Jewiſh Captives*, infinitely more equitable than any claims that our *modern ſlave-holders* can produce in favour of their unnatural oppreſſion of the poor wretched Captives of Africa) yet both *Aſſyrians* and *Babylonians*, as well as ALL the other *neighbouring nations* that were guilty of the like oppreſſions, drew down upon themſelves a ſevere *national* RETRIBUTION of Vengeance for preſumptuouſly *enſlaving* and *oppreſſing* each other; for, though they were *inſtruments in God's hand* for the mutual puniſhment of each other, and acted expreſsly by his permiſſion for that purpoſe,

poſe, yet *the Cauſes of Action*, which they themſelves were capable of perceiving, and by which they were apparently moved, were very different:—*Avarice*, *Pride*, *Luſt of Power*, *the unjuſt Dictates of Wicked and Corrupt Hearts* were the only *perſonal Motives!* but the Almighty can turn even theſe *Evils* to his own Glory, for the execution of his *eternal Juſtice*; and in due time will execute VENGEANCE even on *the Inſtruments of his* VENGEANCE;—"*Wherefore it ſhall come to* "*paſs*," (ſays Iſaiah in the 10th chapter) "*that when the Lord hath performed his* "*whole Work upon Mount Zion, and on Je-* "*ruſalem, I will puniſh the Fruit of the* "*ſtout heart of the* KING OF ASSYRIA, "*and the Glory of his high looks. For he* "*ſaith,—By the ſtrength of* MY HAND I "*have* DONE (it), *and by* MY WISDOM; "*for I am prudent: and I have removed* "*the bounds of the people, and have robbed* "*their Treaſures, and have* PUT DOWN"

(or enſlaved) " THE INHABITANTS " *like a valiant* (man). *And my hand hath* " *found as a neſt the* RICHES OF THE " PEOPLE: *and as one gathereth Eggs* " (that are) *left, have I gathered all the* " *Earth, and there was none that* MOVED " THE WING, *or opened the mouth, or* " *peeped.—Shall the Ax boaſt itſelf againſt* " *him that heweth therewith?* (or) *ſhall* " *the* SAW *magnify itſelf againſt him that* " *ſhaketh it?*" (Thus God aſſerts the actual guidance of his Providence in human Tranſactions, by repreſenting the haughty unbelieving Monarchs of *Aſſyria* as mere WORK TOOLS in his hands), " *as if the rod ſhould ſhake* (itſelf) " *againſt them that lift it up*, (or) *as if the* " *ſtaff ſhould lift up* (itſelf as if it were) " *no wood. Therefore ſhall the Lord,* " *the* LORD OF HOSTS" (or ARMIES, Jehovah Tſabaouth) " *ſend among his* " *fat ones leanneſs, and under his Glory*

" *he*

" *he ſhall kindle a burning like the burn-*
" *ing of a fire*," &c. Chap. x. 12—16.

And after encouraging the remnant of Iſrael to "*ſtay upon the Lord, the* " *Holy one of Iſrael, in truth*," by a promiſe " THAT THE CONSUMPTION DE-" CREED (141) *ſhall* OVERFLOW *with* " RIGH-

(141) That is—DECREED on account of the *National Injuſtice and Tyranny* deſcribed in the 1ſt verſe of the ſame chapter, viz. " *Wo unto them that* DE-" CREE UNRIGHTEOUS DECREES," (i. e. make Laws that are contrary to *Natural Right and Juſtice*) * " and THAT WRITE GRIEVOUSNESS, WHICH THEY " HAVE PRESCRIBED: *to turn aſide the needy from* " *Judgement, and to take away the right from the poor* " *of my people, that Widows may be their prey, and* " *that they may rob the fatherleſs! And what will ye* " *do* IN THE DAY OF VISITATION, AND IN THE " DESOLATION (which) SHALL *come* FROM far?" &c.—which was manifeſtly, " THE CONSUMPTION " DECREED." &c.

* Laws like thoſe whereby the AFRICAN SLAVE-TRADE is *promoted* and *encouraged*, or like thoſe whereby MARRIAGE is *reſtrained*; like thoſe alſo which *tolerate the Oppreſſion* of the poor *Colliers*, *Salters*, and *Miners* in *Scotland*; or like thoſe *diabolical* DECREES of UNRIGHTEOUSNESS and GRIEVOUSNESS, which

" RIGHTEOUSNES;" (for the promiſes of bleſſings and forgiveneſs are generally blended with the denunciations of God's Judgements, in order to encourage Repentance and Reliance on God) the Prophet comforts the Sufferers under the preſent Affliction with an aſſurance that it ſhall not be of long continuance. " *Therefore thus ſaith the Lord God of* " *Hoſts, O my People, that dwelleſt in* " *Zion, be not afraid of the Aſſyrian: he* " *ſhall ſmite thee with a Rod, and ſhall* " *lift up his Staff againſt thee, after the* " *manner of Egypt*" (that is, by holding them in A SEVERE BONDAGE, as the

(142) *In via* Ægypti בדרך מצרים) " Hebra- " iſmus, pro more, ritu Ægyptiorum. Eo modo quo " afflixerunt te Ægyptii, ſic te affligent Aſſyrii." —Vatablus. [" Cædet ille quidem te baculo, ſuâque " virgâ petet Ægyptiaco more]—ut olim Pharao." Caſtalio.—" Sicut olim in Ægypto *ſervierunt*, et ab " ea tandem *ſervitute* liberati." Clarius. Crit. Sac.

which ſome of our *American aſſemblies* have wickedly PRESCRIBED againſt their poor *Negro Slaves*, many of which I have particularly pointed out in my Repreſentation againſt Slavery. pages 49 to 73.

Egyptians had formerly done (142): "*for yet a very little while*" (ſaid the Prophet) "*and* THE INDIGNATION "*ſhall ceaſe, and* MINE ANGER IN "THEIR DESTRUCTION. *And the* "*Lord of Hoſts ſhall ſtir up* A SCOURGE "*for him*" (*viz.* the Aſſyrian) "*accord-*"*ing to the Slaughter of Midian at the* "*Rock of Oreb*" (*viz.* by the Militia of Iſrael under Gideon): "*and* (as) *his* "*Rod* (was) *upon the Sea, ſo ſhall he lift* "*it up after the manner of Egypt* (143). "*And it ſhall come to paſs in that day,* "(that) *his* BURDEN *ſhall be taken away* "FROM OFF THY SHOULDER, *and his* "YOKE *from off thy Neck, and the* YOKE "*ſhall be* DESTROYED *becauſe of the an-*"*ointing.*" *&c.* Again, in the 14th chapter, a ſimilar Prophecy is delivered againſt Aſſyria: — "*I will break the*

(143) Sicut, inquit, olim aquis Rubri Maris Ægyptios proſtravi ſola baculi elevatione per Moſen, &c. Clarius. Crit. Sac.

"*Aſſyrian*

" *Aſſyrian in my Land, and upon my* " *Mountains tread him under foot:*" And then he immediately alludes to the cruel *Bondage* and *Oppreſſion* which drew down the VENGEANCE OF GOD upon the Aſſyrian: — " *Then,*" ſaid the Prophet, " *ſhall his* YOKE *depart from off them,* " *and his* BURTHEN *depart from off their* " *Shoulders* (144). *This* (is) *the purpoſe* " (that

(144) This VENGEANCE came upon the *Aſſyrians*, not all at once, but at ſeveral different periods, that they might have warning and opportunity to repent! One remarkable inſtance of it is fully recorded in ſcripture, I mean that ſupernatural deſtruction of the greateſt part of their army in one night after *Sennacherib* had blaſphemed God by his Captains, and preſumptuouſly propoſed to *carry away* the Inhabitants of Jeruſalem INTO CAPTIVITY: for that was expreſsly his purpoſe as ſignified by Rabſhakah— " MAKE AN AGREEMENT WITH ME BY A PRESENT, " *and come out to me and eat*, &c. *until I come and* " TAKE YOU AWAY *to a Land like your own Land*," &c. at another time Pharaoh Necho was charged with the execution of GOD'S VENGEANCE againſt them. (Compare 2 Kings xxiii. 29. with 2 Chron. xxxv. 21, &c.) After which time we hear no more of the ASSYRIAN OPPRESSOR, (that Monarchy being ſoon after

" (that is) *purposed upon the whole Earth*;
" *and this* (is) *the hand* (that is) *stretched*
" *out upon all the Nations.*" &c. Chap. xiv. 25, 26.

This seems to be a declaration, that GOD'S VENGEANCE against ASSYRIA for TYRANNY and OPPRESSION (145) should be a standing Example and Precedent for the Judgement of all other Nations, but more especially of *the Nations bordering on Judea*, because there

after swallowed up in the BABYLONIAN TYRANNY) so that his YOKE of course *departed* FROM OFF *the Nations he had* ENSLAVED, " *and his* BURTHEN *from* " *off their shoulders*," agreeable to the prophesy above.

(145) " Wo to thee that *spoilest*, and thou wast not " *spoiled*; and dealest *treacherously*, and they dealt not " *treacherously* with thee: when thou shalt cease to " *spoil*, thou shalt be *spoiled*; (and) when thou shalt " make an end to deal *treacherously*, they shall deal " *treacherously* with thee!" Isaiah xxxiii. 1. Here the Law of *Retribution* is clearly laid down. Commentators have generally understood this to be denounced against Assyria.

are ſeveral other Prophecies concerning the neighbouring Nations, which ſufficiently correſpond with this example of VENGEANCE againſt *Aſſyria* (both as to the mode, and principal cauſe), ſufficiently, I ſay, to prove, that a ſimilar fate to that of *Aſſyria* was the "PURPOSE *that was* PURPOSED UPON THE WHOLE EARTH." — "*For behold*" (ſays the Prophet Joel, chap. iii.) "*in thoſe days and in that time when I ſhall bring again* THE CAPTIVITY OF JUDAH AND JERUSALEM, *I will alſo gather* ALL NATIONS, *and will bring them down into the Valley of* JEHOSHAPHAT" (ſignifying JEHOVAH IS JUDGE, or HATH JUDGED), "*and will plead with them there for* MY PEOPLE, *and* (for) MY HERITAGE ISRAEL, *whom they have* SCATTERED AMONG THE NATIONS, *and parted my Land.*" (And now the Prophet proceeds to mark the Scandal of Trading in Slaves in

ſtrong

ſtrong *ironical* terms) " *And they have* " CAST LOTS (146)" (ſays he) " *for* " *my People*; *and have given a* BOY *for* " *a* HARLOT, *and ſold a* GIRL *for* " WINE, *that they might drink. Yea,* " *and what have ye to do with me, O* " TYRE *and* ZIDON ?" (the *Liverpool* and *Briſtol* (147) of Paleſtine, that were then become infamous by harbouring the moſt eminent Merchants in the SLAVE-TRADE of thoſe days)—" *Will* " *ye render me a* RECOMPENCE ?" (mark this, ye opulent *African Merchants*—

(146) A poor Negroe whom I was ſo happy as to aſſiſt in procuring his freedom, was won (I am informed) by his laſt maſter in Virginia, at a Game of Cards, or ſome other ſuch mode of *caſting* LOTS.

(147) The *Slave-Trade* carried on at theſe two places ſo far exceeds that which is chargeable to the Great Metropolis, (I mean more eſpecially *in proportion to the immenſe general commerce of the latter*) that the guilt of London, in that particular at leaſt, is very inconſiderable when compared with the accumulated *iniquity* and *bloodſhed*, for which the inhabitants of the other two places muſt inevitably be accountable if they do not repent! See the comparative ſtate of the Slave-Trade in page 147.

What RECOMPENCE can ye make for ſuch an abominable affront to the Creator of Mankind as your deteſtable Traffic *in Slaves!* Cannot you be content with a *lawful* and *fair* Trade in *Gold-duſt, Ivory, Gums, Wax, &c. &c.* which the African Coaſt will afford in abundance, but you muſt *traffic in the* BODIES *of the poor wretched Inhabitants,* to ſupport your Luxuries, like thoſe who gave a BOY for a HARLOT, and a GIRL for WINE! Are you a jot *more righteous,* who barter MEN, WOMEN, and CHILDREN, by hundreds together, for SUGAR and RUM! Is this your RECOMPENCE to God for all his Mercies? Repent in time, leſt God ſhould return your RECOMPENCE upon your own heads; for he has declared in this ſame Text)—"*If ye* RECOMPENSE *me*" (that is, in ſuch an *unmerciful* manner), "*ſwiftly* (and) *ſpeedily will I return* "YOUR RECOMPENCE UPON YOUR OWN "HEAD;"

" HEAD;" &c. And in the next verſe but one, the Prophet marks the SLAVE-TRADE of *Tyre* and *Zidon* as one of the principal cauſes of his VENGEANCE:— " *The Children alſo of Judah and the* " *Children of Jeruſalem have* YE SOLD " *unto the* GRECIANS, *that ye might re-* " *move them* FAR FROM THEIR BOR- " DER:" (but how much *farther* do the ENGLISH REMOVE THE POOR AFRICANS FROM THEIR BORDER!) " *Behold, I will raiſe them out of the* " *place whither ye have* SOLD THEM, " *and will* RETURN YOUR RECOM- " PENCE UPON YOUR OWN HEAD:" (Obſerve how clearly THE LAW OF RETRIBUTION is here laid down) " *and I* WILL SELL *your* SONS *and your* " DAUGHTERS *into the hands of the chil-* " *dren of* JUDAH, *and they ſhall ſell* " *them* (148) *to the* SABEANS, *to a* " *people*

(148) This is not to be conſidered as a permiſſion to the Jews to *deal in Slaves*, but only as a *prophecy* of GOD's *retaliation*

" *people* FAR OFF:" (an exact retaliation) " *for the Lord hath ſpoken* (it). *Proclaim* " *ye*

retaliation upon *Tyre* and *Zidon*, which Grotius ſays was fulfilled when *Gaza*, *Sidon*, and *Tyre* were afterwards taken by Alexander, " Nempe cum Gaza, Si-" don, et Tyrus captæ ab Alexandro." Crit. Sac. Tom. 4. p. 6452. for the Jews were undoubtedly guilty of ſin when they fulfilled the prophecy, and probably added thereby to their ſucceeding *national* afflictions under *Antiochus*, and other ſucceeding Tyrants; for the ſame may be ſaid of the *Jews* in this Caſe, that the learned *Ferrerius* obſerved on the caſe of the *Aſſyrians*, who were pre-ordained by God to puniſh the *Iſraelites* and many other neighbouring *Nations* for their *Oppreſſions* and other wickedneſs. For though the *Aſſyrians* executed GOD's *wrath* expreſsly by GOD's *permiſſion*, or even as it were by *the Divine Command*, in prophecy, yet the *Aſſyrians* themſelves (as alſo the Jews after them) did not conſider their actions in any ſuch light; for the only motives they were ſenſible of, were the dictates of their own wicked hearts, and the love of unlawful gain! Ferrerius in ſpeaking of Iſaiah's prophecy concerning the *Aſſyrians*, chap. x. 26. remarks—" *Verſus* 24" (ſays he) " *dixerat quod Aſſyrius percuſſurus ſit Iſraelitas, ſicut* " *Ægyptius*; *hic*" (viz. in the 26th verſe) *autem quod* " *Dominus percuſſurus ſit Aſſyrios, ſicut Ægyptum.* " *Juſtum enim eſt, ut inquit Paulus,* QUOD REDDAT " DOMINUS VICEM IMPIIS QUI FILIOS DEI DI-" VEXERINT, *ſive Ægyptii ſive Aſſyrii ſint,* ETIAMSI " PERMITTENTE, VEL ETIAM JUBENTE DOMINO " *illud*

"*ye this among the Gentiles:*" (or more properly, according to the ſtrict ſenſe of the original word בגוים, *among the* NATIONS, for the example ought indeed to inſtruct ALL NATIONS) "*pre-*
"*pare* WAR, *wake up the mighty men,*
"*let* ALL THE MEN OF WAR DRAW
"NEAR, *let them come up. Beat your*
"PLOW SHARES *into* SWORDS," (thus the bleſſings of the Goſpel of peace are manifeſtly reverſed to theſe nations which TRADE IN SLAVES; and indeed it has long been a proverb with the poor *Africans*, that wherever the *Chriſtian Faith* is ſpread, there goes with it a SWORD and a GUN!) "*and your pruning*
"*hooks*" (continues the Prophet) "*into*
"*ſpears: let the* WEAK *ſay I am*
"STRONG!" (Here again is another

"*illud faciant: nam et quòd* INIQUO ANIMO ID FA-
"CIANT, et propter alia quoque ſcelera, IRA DEI
"DIGNI *ſunt*," &c. Crit. Sac. Tom. 4. p. 4780. See alſo note, in page 125, concerning Nebuchadnezzar, quoted from Abp. Sharp.

mark

mark of GOD'S VENGEANCE againſt oppreſſive Nations, viz. THE INFATUATION OF THEIR COUNCILS.) "*Aſ-*
"*ſemble yourſelves!*" (ſays the Prophet)
"*and come all ye* NATIONS (149) *and*
"*gather yourſelves together round about:*
"*thither cauſe* THY MIGHTY ONES *to*
"*come down, O Lord. Let the Na-*
"*tions be wakened, and come up to the*
"*valley of* JEHOSHAPHAT," (i. e. the valley of JEHOVAH THE JUDGE) "*for*
"*there will I ſit to* JUDGE ALL THE
"NATIONS *round about. Put ye in the*
"*ſickle; for the Harveſt is ripe: come,*
"*get ye down, for the preſs is full, the*
"*fats overflow;* FOR THEIR WICKED-
"NESS IS GREAT! MULTITUDES,
"MULTITUDES IN THE VALLEY OF
"DECISION!" &c. After which the Prophet denounces Judgement againſt

(149) In the common Tranſlation it is rendered, "*Come all ye Heathens;*" but the original word הגוים more properly ſignifies *the Nations*, than *the Heathens*.

two of theſe *oppreſſive Nations* expreſsly by name—" EGYPT *ſhall be a deſolation,* " *and* EDOM *ſhall be a deſolate wilder-* " *neſs*;" (and the principal reaſon of theſe judgments is alſo as expreſsly aſſigned) "*for their* VIOLENCE (150) " *againſt*

(150) And the Egyptians "*for their* VIOLENCE," received from God A RETRIBUTION IN KIND, which is ſtill more awfully expreſſed by the prophet Iſaiah, —"*So ſhall the King of Aſſyria lead away the* EGYP- " TIANS *Priſoners, and the* ETHIOPIANS *Captives,* " *young and old, naked and bare-foot, even with* (their) " *buttocks uncovered to the ſhame of Egypt!*" Iſaiah xx. 4.—A lively deſcription this, of the extreme miſery and contempt with which the poor wretched Ethiopian Captives, even to this day, are oppreſſed and vilified! —But by whom?—Not now, ſurely, by their old enemies, the Aſſyrians, for they, long ago, received a juſt recompence for their *Tyranny* and *uncharitableneſs*, and are wiped off from the face of the earth! and may we not expect that the Almighty will alſo viſit the *modern Oppreſſors* of the Ethiopians, whoſe *barbarous* and *unfeeling* behaviour towards the poor naked *Ethiopian Captives* is equally notorious?—May we not expect that the Aſſyrians, or "*men of Nineveh,* " *ſhall riſe in Judgment with this generation, and ſhall* " *condemn it!*" Matt. xii. 41. for they were previouſly engaged in a *juſt war* againſt the Egyptians and

" *againſt the Children of* JUDAH, *be-*
" *cauſe they have* SHED INNOCENT
" BLOOD *in their Land. But* JUDAH
" *ſhall dwell for ever, and* JERUSALEM

Ethiopians: they were *provoked* to *revenge* by *real Injuries*—by the lawleſs incurſions of thoſe unhappy Sons of Ham, and therefore they may ſeem to have ſome excuſe for their ſeverities. But the Europeans (and more notoriouſly the Britiſh Nation) are now guilty of the ſame *horrid barbarity* and *uncharitableneſs* towards *the Ethiopians*, WITHOUT ANY PROVOCATION WHATSOEVER, *except the moſt deteſtable Luſt for unlawful Gain and Power!*—Let my deluded countrymen receive from me AN UNDENIABLE TOKEN *of the approaching* DESTRUCTION AND MISERY which muſt inevitably overtake them if they do not repent! —*The Token*, alas! is already upon them.—Let them compare our preſent *national* condition, with the ſeveral alarming circumſtances, which preceded the horrible debaſement of the *Egyptians* and *Ethiopians* above mentioned! even the beſt Hiſtories of thoſe *nations* cannot furniſh a more exact and lively deſcription of thoſe Symptoms of approaching *national* deſtruction, than that which was declared by Iſaiah in the ſpirit of prophecy!—" *I*" (the Lord, or *Jehovah*) " *will* " *ſet* THE EGYPTIANS *againſt* THE EGYPTIANS: " *and they ſhall fight every one againſt his Brother, and* " *every one againſt his Neighbour; City againſt City,* " (and) *Kingdom againſt Kingdom.* And the Spirit of " Egypt ſhall fail in the midſt thereof; and *I will de-* " *ſtroy* the council thereof!" Iſaiah xix. 2, 3.

" *from*

" *from generation to generation, for I will*
" *cleanſe their Blood that I have not*
" *cleanſed, for the Lord dwelleth in*
" *Zion.*" Joel iii. " *The* PURPOSE"
(before-mentioned) " *that is* PURPOSED
" *upon the whole earth,*"—was manifeſt-
ed alſo in the Judgements denounced
againſt THE EDOMITES by the Prophet
OBEDIAH,—" *Thy mighty men, O Te-*
" *man, ſhall be diſmayed; to the end that*
" *every one of the mount of* ESAU *may be*
" *cut off by ſlaughter,*" (and then the
Prophet aſſigns the uſual cauſes of ſuch
VENGEANCE.) " *For* (thy) VIOLENCE
" *againſt thy Brother* JACOB, *ſhame ſhall*
" *cover thee, and thou ſhalt be cut off for*
" *ever. In the day that thou ſtoodeſt on*
" *the other ſide, in the day that the ſtran-*
" *gers* CARRIED AWAY CAPTIVE *his*
" *forces, and Foreigners entered into his*
" *gates, and caſt lots upon Jeruſalem,* EVEN
" THOU (waſt) AS ONE OF THEM:"
(that is one that aſſiſted to ENSLAVE

them.) " *But thou ſhouldeſt not have* " *looked on the day of thy Brother,* " *in the Day that he became a Stran-* " *ger*;" (viz. in the day that their Brethren the Iſraelites were carried away Captives into a ſtrange land; for it ſeems, that even to *be neuter*, or merely " *look on*," like idle ſpectators, when the LIBERTY *of their Brethren was at ſtake*, would have been criminal; but the EDOMITES added to this Crime, by REJOICING at the Calamity, and joining the triumphant Tyrants;) " *neither ſhouldeſt thou have* REJOICED " OVER *the Children of* JUDAH *in the* " *day of their deſtruction*; *neither ſhouldeſt* " *thou have ſpoken* PROUDLY *in the day* " *of diſtreſs. Thou ſhouldeſt not have en-* " *tered into the gate of my people in the* " *day of their calamity*; *yea, thou ſhouldeſt* " *not have* LOOKED ON *their* AFFLIC- " TION *in the day of their calamity*; *nor* " *have laid hands on their ſubſtance in the*

" *day of calamity. Neither ſhouldeſt*
" *thou have ſtood in the Croſs-way, to cut*
" *off thoſe of his that did eſcape; neither*
" *ſhouldeſt thou have* DELIVERED UP"
(or rather SHUT UP תסגר or CONFINED
as in *Slavery* or Foreign *Captivity*, which
by the Reſtoration promiſed to the *Cap-*
tives, in the 20th and 21ſt verſes, ſeems
to have been the caſe) " *thoſe of his*
" *that* DID REMAIN *in the day of diſtreſs.*
" *For the Day of the* LORD *is near upon*
" *all the Heathen*" (that is " ALL THE
" NATIONS;" and then follows " THE
" PURPOSE" of RETRIBUTION *that is*
PURPOSED *upon the whole earth*) " As
" THOU HAST DONE, *it ſhall be* DONE
" *unto thee: thy* REWARD *ſhall return*
" UPON THINE OWN HEAD," &c.

The like PURPOSE of RETRIBUTION
was denounced againſt ſeveral Nations
by the Prophet AMOS, and firſt againſt
the SYRIANS—" *Thus ſaith* THE LORD
" *for*

" *for three Tranſgreſſions of* DAMASCUS " *and for four, I will not turn away* (the " puniſhment) *thereof:*" (nevertheleſs their unmerciful Tyranny over the Inhabitants of GILEAD, is the only Tranſgreſſion mentioned,—" *becauſe*" (ſaid the Prophet) " *they have threſhed* GI- " LEAD *with Threſhing Inſtruments of* " *Iron. But I will ſend* FIRE *into the* " *Houſe of* HAZAEL," (the King of Syria anointed by Elijah) " *which ſhall* " *devour the Palaces of* BENHADAD: *I* " *will break alſo the Bar of Damaſcus*," &c. And then at laſt he denounces the ordinary puniſhment for Tyrants and Oppreſſors—" *And the people of* SYRIA " *ſhall* GO INTO CAPTIVITY *unto* KIR, " *ſaith the* LORD." (Amos i. 1 to 5.) This Prophecy was punctually fulfilled when AHAZ *King of Judah* hired TIGLATH-PILESER *King of Aſſyria* to help him againſt the SYRIANS, for we read

in

in the 2 Kings xvi. 9.—That "*the* "*King of Aſſyria hearkened unto him*" (viz. AHAZ): "*for the King of Aſſyria* "*went up againſt* DAMASCUS, *and took* "*it, and* CARRIED" (the people of) "*it* CAPTIVE *to* KIR, *and ſlew* RE- "ZIN." REZIN was that turbulent and oppreſſive King of SYRIA, who, in another prophecy, is compared to "*a ſmoaking Firebrand.*" Iſaiah vii. 4. The ſame "PURPOSE" of RETRIBUTION was alſo declared by AMOS againſt the PHILISTINES—"*For three* "*Tranſgreſſions of* GAZA, *and for four*, "*I will not turn away*" (the puniſhment) "*thereof:*"—and yet only *one* of the *four* Tranſgreſſions is mentioned, which we may, therefore, reaſonably conclude to be the *principal* Tranſgreſſion, viz.—"*becauſe*" (ſays the Text) "*they* CARRIED AWAY CAPTIVE THE "WHOLE CAPTIVITY *to deliver* "(them)

" (them) *up to* EDOM:" (152) or rather (as the word הלסניר more properly ſignifies)

(152) Grotius thinks that this Tranſgreſſion was committed when Sennacherib invaded Judæa, and that many Jews upon his firſt approach fled to the neighbouring Regions, and that the Philiſtines, inſtead of protecting the poor fugitives, who had done them no injury, SOLD THEM *to the* EDUMÆANS, as if they had been taken in open war. " Cum Sennacheribus " Judæam invaſit, multi ad primum ejus adventum " in vicinas regiones ſe recepere, ut apparuit. Eſa. " xvi. 4. Philiſtini hos Judæos, qui nihil ipſis no- " cuerant, non ut ſupplices protexerunt, ſed quaſi " bello captos VENDIDERUNT Idumæis." Crit. Sac. Tom. 4. p. 6473. Many other commentators beſides Grotius have ſuppoſed this *Tranſgreſſion* to have been committed during the troubles occaſioned by *Sennacherib*'s Expediton; but it is not probable (*though indeed it is poſſible*) that this was the time to which the prophecy referred; becauſe, if it really was, the Prophecy *foretold* the Tranſgreſſion *itſelf*, as well as the puniſhment of it; for we find that the Prophecy was delivered " *in the days of Uzziah*," whereas the Event to which they refer, did not happen till many years afterwards in the reign of *Ahaz*: there are ſome inſtances indeed of God's vengeance being really denounced againſt particular crimes even before the crimes themſelves were committed, which I ſhall ſhew when I come to ſpeak of Babylon; but in the caſe before us there is no neceſſity for ſuppoſing any ſuch anticipation, it being much more probable that the offence,

ſignifies] *to cauſe* (them) *to be ſhut up* (that is, in Bondage) *to Edom:* in ſhort, it appears from thence, that they carried on the SLAVE-TRADE with EDOM, as our *Liverpool* and *Briſtol* Merchants, and ſome at *London* (but few in proportion to the ſize of the place), do at preſent with America! But they were allowed but a ſhort ſpace for the enjoy-

offence, referred to by the Prophecy, was previouſly committed by the Inhabitants of GAZA after the combined army of the Philiſtines and Arabians had, by God's permiſſion, ſubdued and plundered the inhabitants of Judea in the reign of Jehoram, as related in the 2d Chron. xxi. 16, 17, &c. to which it is referred in Clarke's Annotations. The cruelty of delivering up the CAPTIVES *to* EDOM at the time abovementioned, would be much aggravated in the circumſtances of theſe times; for then the *Edomites* were become inveterate enemies to the Jews, having lately revolted from Judah, and during that very reign had been beaten, and many of them ſlain, in a pitched battle with the Jews, which rendered them the more implacable; and therefore the unnatural cruelty OF DELIVERING UP the Jewiſh Captives to *Edom* at ſuch a time, muſt neceſſarily be eſteemed a moſt heinous offence in the ſight of a merciful God!

ment of their *unlawful gains!* The denunciations of VENGEANCE follows clofely upon the very mention of that UNNATURAL OPPRESSION! "*But I* "*will ſend a* FIRE" (ſaid the ALMIGHTY) "*on the Wall of* GAZA (153), "*which*

(153) This Prophecy was probably fulfilled in the reign of *Hezekiah*; for we read in the 2 Kings xviii. 8. that "*he ſmote the* PHILISTINES, *even unto* GAZA, *and* "*the Borders thereof, from the tower of the Watchmen to* "*the fenced City.*" But the Philiſtines of *Aſhdod*, &c. (if not Gaza alſo) began to feel the weight of GOD's VENGEANCE much ſooner, even by the hands of the King in whoſe reign the Prophecy was delivered;—for "*as long as he*" (viz. UZZIAH) "*ſought* THE "LORD, GOD *made him to proſper. And he went* "*forth, and warred againſt the* PHILISTINES, and "BRAKE DOWN THE WALL OF GATH, and *the wall* "of JABNEH, and *the wall of* ASHDOD, *and built* "*Cities about* ASHDOD, *and among the* PHILISTINES. "*And* GOD *helped him againſt the* PHILISTINES *and* "*againſt the* ARABIANS *that dwelt in* GURBAAL, "*and the* MEHURIMS," &c. 2 Chron. xxvi. 5, 6, 7. And ASHDOD was afterwards taken by the troops of SARGON King of Aſſyria (Iſaiah xx. 1.), under TARTAN, one of his Generals, who is mentioned likewiſe in 2 Kings xviii. 17. ſo that this was probably when the *Aſſyrians* went up againſt *Jeruſalem* in

" *which ſhall devour the Palaces thereof*;
" *and I will cut off the Inhabitants from*
" ASHDOD, *and him that holdeth the*
" *Scepire from* ASHKELON; *and I will*
" *turn mine hand againſt* EKRON, *and*
" *the Remnant of the* PHILISTINES
" SHALL PERISH, *ſaith the* LORD
" GOD!" Amos i. 6, 7, 8.

The Prophet then proceeds with a Denunciation of the like " PURPOSE" of GOD'S VENGEANCE againſt the opulent City of TYRE, and expreſsly *for the ſame offence*; for the *Tyrians* were, probably, Confederates with the *Philiſtines* of *Gaza*, and other Cities of the *Phœnician* Coaſt, when they aſſiſted the *Arabians* to OPPRESS and ENSLAVE the Inhabitants of JUDEA. — " *Thus ſaith*

in the Reign of *Hezekiah*. A very ſevere VENGEANCE againſt the PHILISTINES was afterwards executed by the *Chaldeans*; and, long after that, again by the *Macedonians* under Alexander.

" *the* LORD; *for three Tranſgreſſions of* " TYRUS, *and for four, I will not turn* " *away* (the puniſhment) *thereof*;" (now be pleaſed to remark, that though the *Tyrians* were notorious *Idolaters*, and very wicked in many other reſpects, yet, here again, the OPPRESSION of ENSLAVING THEIR BRETHREN (even of a different Nation) was the only Crime that God was pleaſed, more particularly, to impute and point out to them, as being moſt heinous in his ſight) " *be-* " *cauſe*" (ſaid the Prophet) " *they deli-* " *vered up the* WHOLE CAPTIVITY TO " EDOM" (for TYRE was the *Philiſtine* LIVERPOOL, it ſeems, which ſupplied *Edom* with SLAVES), " *and remembered* " *not the* BROTHERLY COVENANT (154): " *but I will ſend a* FIRE *on the Wall of*

(154) Probably alluding to the league that was made between SOLOMON and HIRAM King of TYRE, (mentioned in the firſt book of Kings v. 12.) " *and* " *there was* PEACE BETWEEN HIRAM *and* SOLO- " MON; *and they two* MADE A LEAGUE *together*."

" TYRUS,

" TYRUS, *which ſhall devour the Palaces* " *thereof.*" Amos i. 9, 10. (155) The like *purpoſe* of God's Vengeance is next denounced againſt Edom, on account of her notorious violations alſo of *Brotherly Love*; for the Almighty Father of Mankind will not ſee his creature Man oppreſſed and vilified without revenging the affront!—" *Thus ſaith the Lord*; *for*

(155) By another cotemporary Prophet (Iſaiah) a RETRIBUTION IN KIND was denounced againſt TYRE—" *Is this your joyous City, whoſe antiquity was* " *of antient days?* HER OWN FEET SHALL CARRY " HER AFAR OFF *to ſojourn.*"—" (Ire pedibus ſuis in " Captivitatem," ſays Clarius, Crit. Sac. Tom. 4. p. 4905. that is, juſt as the poor ſlaves are now-a-days brought down on foot from the inland parts of Africa to the ſlave markets on the coaſts!) " *who hath taken* " THIS COUNCIL *againſt* TYRE *the crowning* (City), " *whoſe Merchants are Princes, whoſe Traffickers are* " *the Honourable of the Earth?* THE LORD OF HOSTS " HATH PURPOSED IT," (plainly referring to the PURPOSE which he had before declared in the xiv. chap. 26. to be " PURPOSED UPON THE WHOLE " EARTH,"—which I have ſhewn to be for the moſt part a RETRIBUTION IN KIND) *to ſtrain* (or pollute) " *the pride of all Glory, and to bring into contempt all* " *the Honourable of the Earth.*" Iſai. xxiii. 7, 8, 9.

" *three Tranſgreſſions of* EDOM, *and for* " *four, I will not turn away* (the pu- " niſhment) *thereof; becauſe he did pur-* " *ſue his Brother with the Sword, and* " *did* CAST OFF ALL PITY" (as our modern American Slave-holders CAST OFF ALL PITY towards their poor RUN-AWAY SLAVES! for I have ſeen rewards publicly offered for the *Heads* of thoſe poor oppreſſed People (156); and the

(156) From the *Carolina* Gazette (by Robert Wells) dated 30 Dec. 1774.

" A HUNDRED POUNDS REWARD."

" *Run away upwards of twelve months ago, a Ne-* " *gro Man, named* SALISBURY, *a ſquat, well-ſet fel-* " *low, about five feet five inches high, branded on the* " *right breaſt*—S," (N. B. Branded like a beaſt) " *He* " *formerly belonged to Richard Beresford, Eſq; and is* " *ſuppoſed to be harboured about the plantation of Mr.* " *John Wigfall, in St. Thomas's Pariſh, where he has* " *a brother. I will give a reward of Twenty Pounds* " *currency to whoever will apprehend the ſaid Negro,* " *and deliver him at the Work-Houſe in Charles-Town,* " *or any of the Gaols in this province, or to me at my* " *Plantation in St. Bartholomew's Pariſh.* I WILL " GIVE THE SAME REWARD FOR HIS HEAD" (N. B. The

the ſhooting of run-away Negroes has even been encouraged by ſome of the Plantation Laws! which is wilful premeditated Murder, ſuch as God will never leave unpuniſhed); "*and his* "*Anger did tear perpetually, and he kept his* "*Wrath for ever. But I*" (ſaid Jehovah) "WILL SEND A FIRE UPON TE-"MAN" (the Carolina of thoſe times), "*which ſhall devour the Palaces of Boz-*"*rah.*" Amos, chap. i. 11, 12.

The Prophet in the next verſe denounces GOD'S VENGEANCE againſt the

The ſubſcriber is abſolutely guilty of Felony for offering a price for blood.) "*And a further reward of* "*One Hundred Pounds currency for the diſcovery of his* "*being harboured by a white perſon, and Fifty Pounds* "*currency if by a Negro,*" (though it is a *moral Law* of the Old Teſtament, a Command *even* FROM GOD HIMSELF, not to deliver up to his Maſter the Servant that is eſcaped from his Maſter. Deut. xxiii. 15.) "*to* "*be paid on conviction of the Offender or Offenders.*"

October 7, 1774. Signed,

THOMAS SMITH.

bloody-

bloody-minded Ammonites, for their horrid barbarity in *murdering the Wives and Children of their Enemies*, MURDER being a crime ſtill more heinous in the ſight of GOD than SLAVERY; becauſe *the robbing a man of his Life* is a higher Act of *Oppreſſion* and unnatural *Violence* than *Bondage*, it being, indeed, the *laſt degree of Oppreſſion* that a Tyrant has in his power!—" *Thus ſaith the Lord*; " *for three Tranſgreſſions of the Children* " *of* AMMON, *and for four, will I not* " *turn away* (the puniſhment) *thereof*; " *becauſe they have* RIPPED UP THE " WOMEN WITH CHILD OF GILEAD, " (157) *that they might enlarge their bor-*

(157) This example ſhews that God will ſeverely avenge himſelf of all ſuch abandoned ſoldiers as thoſe who *kill Women and Children*, for we may be aſſured that no pretended Rules of War can juſtify ſuch deteſtable outrages in his ſight, unleſs they can produce an expreſs Commiſſion from the Almighty for that purpoſe, like that which was given to the Iſraelites againſt the wicked Canaanites, &c.

" *der*

" *der* (158): *but I will kindle a Fire in* " *the wall of Rabbah, and it shall devour* " *the Palaces thereof, with shouting in the* " *day*

(158) Probably the *Ammonites* (like some of our *Settlers and Planters at St. Vincents*) coveted—" *that* " *fine* CREAM PART *of the Country*"—about Gilead, then in the possession of their neighbours; and might perhaps stir up their public Financiers to *settle an arrangement for the disposal of the said Lands*, without the knowledge and *consent of the antient and lawful possessors*, as if the *supposed* political necessity to " *enlarge* " *their border*" could justify ROBBERY and MURDER, by authority of Government!—Against similar crimes in Israel, the Prophet thus denounced God's vengeance! " *Wo to them that devise iniquity, and work evil upon* " *their beds! when the morning is light they practice it,* " *because it is in the power of their hand. And they co-* " *vet Fields, and take* (them) *by violence: and Houses,* " *and take* (them) *away: so they oppress a man and his* " *house, even a man and his heritage. Therefore thus* " *saith the* LORD" (JEHOVAH);—" *Behold, against* " *this family*" (apparently meaning the *Family* or stock of that whole nation) " *do I devise* AN EVIL " *from which ye shall not remove your necks; neither* " *shall ye go haughtily:* FOR THIS TIME IS EVIL." Mic. ii. 1 to 3. " *For your hands are defiled with* " BLOOD, and your *fingers with* INIQUITY:—*none* " *calleth for* JUSTICE, *nor* (any) *pleadeth for* TRUTH: " *they trust in vanity and speak lies*; THEY CONCEIVE " MISCHIEF, and BRING FORTH INIQUITY!" &c. " —*and the act of Violence* (is) *in their hands. Their*

" *day of battle, with a Tempeſt in the* " *day of the Whirlwind: and their King* " *ſhall* GO INTO CAPTIVITY," (mark the proper puniſhment of Tyrants) " HE " AND HIS PRINCES TOGETHER, *ſaith* " *the* LORD." Amos i. 13—15.

Next in order the Prophet declares God's *Purpoſe* of Vengeance againſt Moab (ſee the following chapter):— " *Thus ſaith the Lord: for three tranſ-*

" *feet run to evil, and they make haſte to ſhed innocent* " *blood: their thoughts are thoughts of iniquity;* " *waſting and deſtruction*" or *breaking* " (are) *in their* " *paths.* THE WAY OF PEACE THEY KNOW NOT; " *and* (there is) NO JUDGEMENT" (משפט i. e. right or juſtice) " *in their goings! they have made them* " *crooked paths: whoſoever goeth therein ſhall not know* " *peace.* THEREFORE IS JUDGEMENT" (i. e. right or equity) " *far from us, neither doth* JUSTICE" (צדקה properly RIGHTEOUSNESS) " *overtake us:*" &c.— " *According to* (their) *deeds,*" (or more properly) " *ac-* " *cording to* RECOMPENCES" (i. e. God's eternal laws of RETRIBUTION) " *accordingly he*" (i. e. Jehovah) " *will* REPAY, *fury to his Adverſaries,* RECOMPENCE " *to his Enemies, to the* ISLANDS *he will* REPAY " RECOMPENCE!" Iſaiah lix. to the 18th verſe.

" *greſſions*

" *greſſions of* MOAB, *and for four, I will* " *not turn away* (the puniſhment) " *thereof; becauſe he burned the bones of* " *the King of* EDOM *into lime,*" (the Chaldee Interpreter adds, וסדנון כגירא בביתא, *and plaſtered them like Chalk* (or lime) *in the Houſe.* This ſeems to have been done in extreme contempt, to vilify the Edomites; and does not agree with the account of the particular human Sacrifice made by the King of Moab upon the Wall, mentioned in 2 Kings iii. 27. to which the margin of our Engliſh Bibles commonly refers us; for that ſeems to have been a Sacrifice by the King of Moab of *his own Son* (159), rather than a burning of the bones of the *King of Edom.* We may, however, learn from this example, that

(159) " Suum" (viz. Filium) " inquam" (ſays Grotius) " non Idumææ Præfecti, ut quidam colligunt " ex Amoſo ii. 1. ubi alia reſpicitur Hiſtoria." Crit. Sac. Tom. 4. p. 2579.

God is offended with any contemptuous vilifying of the *Human Body*, even *when dead*; and how much more then will he be offended with thoſe who vilify their *living Brethren*, by contemptuouſly holding them in a deſpicable Bondage!)—" *But I will ſend a Fire* " *upon Moab* (160), *and it ſhall devour* " *the Palaces of Kirioth, and Moab ſhall* " *die with tumult, with ſhouting*, (and) " *with the ſound of the trumpet: and I* " *will cut off* THE JUDGE FROM THE " MIDST THEREOF, *and will ſlay* ALL " THE PRINCES THEREOF WITH HIM, " *ſaith the* LORD." Amos ii. 1—3.

(160) MOAB was condemned alſo by another Prophet (Iſaiah) for her want of Charity to the poor fugitives of *Iſrael and Judah* in a time that God had delivered them into the hands of their enemies,—" *Hide the Outcaſts*" (ſaid Iſaiah in his denunciation of Judgement againſt MOAB) " *bewray not him that* " *wandereth*; *Let mine* OUT-CASTS *dwell with thee* " MOAB; *Be thou a Covert to them from the face of* " *the* SPOILER: *for the* EXTORTIONER *is at an end,* " *the* SPOILER *ceaſeth, the* OPPRESSORS *are conſumed* " *out of the Land.*" Iſaiah xvi. 4.

To theſe Judgements of the ſeveral Nations the Prophet now adds the Condemnation of *Judah*, leſt the Jews ſhould imagine that GOD'S VENGEANCE was only to be denounced againſt *the Heathen Nations*.—"*Thus ſaith the Lord*; "*for three Tranſgreſſions of Judah, and* "*for four, I will not turn away* (the pu-"niſhment) *thereof*; *becauſe they have* "DESPISED THE LAW OF THE LORD," [now the Apoſtle Paul informs us, that "*all the Law is fulfilled in one word*, "(even) *in this*; *Thou ſhalt love thy* "*Neighbour as thyſelf*." Galat. v. 14. and, conſequently, the OPPRESSION OF THE POOR (of which the Jews were notoriouſly guilty, as I have ſhewn) was (next to Idolatry) one of the moſt heinous Tranſgreſſions of the Law, which principally drew down God's Vengeance upon them, though it is not particularly mentioned in this place]—"*and have not kept his Commandments*;

"*and*

" *and their lyes cauſed them to err,*
" *after the which their Fathers have*
" *walked. But I will ſend a fire upon*
" *Judah, and it ſhall devour the Palaces*
" *of Jeruſalem.*" Amos ii. 4, 5.

And laſt of all is declared the PURPOSE of *Retribution* and *Vengeance*, that was PURPOSED upon the People of *Iſrael*, to whom the Prophet Amos was more particularly ſent, to warn them of their approaching CAPTIVITY, on account of their notorious *oppreſſions*, and for the SLAVE-TRADE in particular.—" *Thus*
" *ſaith the Lord, for three tranſgreſſions*
" *of Iſrael, and for four, I will not turn*
" *away* (the puniſhment) *thereof*; *be-*
" *cauſe they* SOLD THE RIGHTEOUS
" FOR SILVER, *and the* POOR FOR A
" PAIR OF SHOES." Amos ii. 6. And in the next chapter the prophet is directed to call upon their old enemies the Philiſtines and Egyptians to bear witneſs

witneſs to the cauſe of God's vengeance on his own people: "*Publiſh in the* "*Palaces of* ASHDOD, *and in the Pa-* "*laces of the Land of Egypt, and ſay,* "*Aſſemble yourſelves upon the mountains* "*of* SAMARIA, *and behold the great* "TUMULTS *in the midſt thereof, and* "*the* OPPRESSED IN THE MIDST "THEREOF. *For they* KNOW NOT TO "DO RIGHT (161), *ſaith the Lord;* "*who*

(161) The Prophet Amos charges them ſtill further with their ſhameful perverſion of JUSTICE and NATURAL RIGHT, in the 5th chapter and 7th verſe, —"*Ye who* TURN JUDGEMENT TO WORMWOOD, "and LEAVE OFF RIGHTEOUSNESS IN THE EARTH." And a little afterwards he charges them with notorious corruption—"*For I know your manifold tranſgreſſions,* "*and your mighty ſins: they* AFFLICT THE JUST, *they* "TAKE A BRIBE, *and they* TURN ASIDE THE POOR "IN THE GATE *(from their* RIGHT). *Therefore the* "*prudent ſhall keep ſilence in that time: for it is an evil* "*time.*" He then warns them to make uſe of that *Natural Knowledge* of *Good and Evil,* which all mankind inherit from our firſt parents—"*Seek* GOOD, "*and not* EVIL" (ſays the Prophet): "*that ye may* "*live: and ſo the Lord, the God of Hoſts, ſhall be with* "*you, as ye have ſpoken. Hate the* EVIL, *and love the* "GOOD,

" *who ſtore up Violence and Robbery in*
" *their Palaces. Therefore thus ſaith*
" *the*

" GOOD, *and eſtabliſh* JUDGEMENT *in the Gate, it*
" *may that the Lord God of Hoſts will be gracious unto*
" *the Remnant of Joſeph.*"—Thus the ISRAELITES might have ſaved themſelves from God's Vengeance by a timely repentance, but they were too corrupt and wicked, it ſeems, to take warning: for the Judgement is, immediately after, denounced on account of the ſaid NATIONAL CORRUPTION AND INJUSTICE. —" *Therefore, the Lord, the God of Hoſts, the Lord*
" *ſaith thus*; WAILING *ſhall be in all thy ſtreets*; *and*
" *they ſhall ſay in all the highways,* ALAS! ALAS!
" *and they ſhall call the Huſbandman to mourning*; *and*
" *ſuch as are ſkilful of lamentation, to wailing. And*
" *in all vineyards ſhall be wailing*; *for* I WILL PASS
" THROUGH THEE, SAITH THE LORD!"

Now let the inhabitants of Great Britain examine themſelves, and enquire, whether there are not CORRUPTIONS and INJUSTICE among them alſo, which may be equally liable to draw down *God's* VENGEANCE? Whether their Repreſentatives in the great National Aſſembly, or " *Congregation of the People,*" do not annually encourage and promote the AFRICAN SLAVE-TRADE, which includes infinitely more OPPRESSION and INJUSTICE *than the Iſraelites* were ever guilty of! and whether the poor *Miners, Colliers,* and *Salters* of Scotland, who lately applied to them for relief from the monſtrous OPPRESSION and INJUSTICE of the unreaſonable Landholders (an oppreſſion

" *the Lord God*; *an Adverſary* (there " ſhall be) *even round about the Land:*

preſſion at leaſt equal to, if not far exceeding the Iſraelitiſh Bondage of the Poor) have yet received *redreſs* for the Injuries done them? or whether, on the contrary, the *Injuſtice* (which never had any other foundation but that of *unjuſt Force* and *Uſurpation*) is not now confirmed for a certain number of years longer by act of Parliament! But, O my countrymen! let us call to mind (before it is too late) the dreadful conſequences of turning "JUDGEMENT INTO " WORMWOOD," and of " *leaving off Righteouſneſs* " *in the Earth!*" Let us remember the heavy Judgements that are denounced againſt the *Oppreſſions of the poor*, and that there is ONE who will ſurely avenge their cauſe,—" THE LORD (JEHOVAH) *is* HIS NAME " *that ſtrengtheneth the* SPOILED *againſt the* STRONG, " *ſo that the* SPOILED *ſhall come* AGAINST THE FOR- " TRESS. THEY HATE HIM THAT REBUKETH IN " THE GATE, AND THEY ABHOR HIM THAT " SPEAKETH UPRIGHTLY. *Foraſmuch therefore*" (continues the Prophet) " *as your* TREADING IS UPON " THE POOR, *and ye take from him burthens of wheat,* " *ye have built houſes of hewn ſtone, but ye ſhall not* " *dwell in them; ye have planted pleaſant Vineyards,* " *but ye ſhall not drink wine of them. For I* KNOW " YOUR MANIFOLD TRANSGRESSIONS, *and your* " *mighty ſins: they afflict the Juſt, they* TAKE A " BRIBE, *and they turn aſide* THE POOR *in the Gate* " *from their right,*" &c. Amos v. 8 to 12.

" *and he ſhall bring down thy Strength*
" *from thee, and thy Palaces ſhall be ſpoil-*
" *ed.*" *&c.* Amos iii. 9, 10, 11.

Thus it appears, that God was not leſs ſevere againſt his own peculiar People, when guilty of Oppreſſion and Injuſtice, than he was againſt the neighbouring Nations for the like Offences! And I hope the many examples which I have given of *God's Vengeance* againſt theſe Crimes, and more eſpecially againſt the Crime of *enſlaving and vilifying Mankind*, will awaken the attention of my Countrymen in general, that they may ſeriouſly conſider whether we have not juſt reaſon to fear the effects of GOD'S VENGEANCE *alſo upon* GREAT BRITAIN *and* HER COLONIES *for ſimilar Offences!*

Long before the preſent unhappy CIVIL WAR broke out *between the Mother*

ther Country and her Colonies, I thought it my duty to give fair warning to his Majeſty's Miniſters (162), that ſome heavy VENGEANCE muſt inevitably overtake us (according to the uſual courſe of GOD's Providence) if the iniquitous SLAVE-TRADE, and the *Toleration of involuntary Bondage*, were continued; and that ſuch "*monſtrous* OP-

(162) Extract of a Letter from the Author to Lord ——, dated the 18th of February, 1772.

—— 'His Majeſty has been pleaſed, lately, 'to recommend to Parliament the providing new 'Laws, for "*ſupplying Defects or* REMEDYING "ABUSES *in ſuch inſtances where it ſhall be requiſite*;" 'and, I apprehend, my Lord, that there is no inſtance 'whatever, which requires more *immediate* redreſs than 'the preſent *miſerable and deplorable* SLAVERY *of Ne-'groes and Indians, as well as of white Engliſh ſer-'vants in our Colonies*. I lay *immediate* redreſs, be-'cauſe to be *in power*, and to *neglect* (as life is very 'uncertain) even a day, in endeavouring to put a ſtop 'to ſuch monſtrous injuſtice and abandoned wicked-'neſs, muſt neceſſarily endanger a man's *eternal* wel-'fare, be he ever ſo great in *temporal* dignity or of-'fice,' &c.

" PRESSION and NATIONAL WICKED-
" NESS (163) *cannot escape a* NATIONAL
" PUNISHMENT, *according to the usual*
" *course of* GOD'S PROVIDENCE *in the*
" *World, unless a hearty Repentance and*
" *Amendment should avert the impending*
" *Vengeance.*"

(163) Extract of a letter from the Author to Lord ——, dated the 4th of December, 1774.

——— 'If the seasonable warning against *the* 'crying national wickedness of promoting the AFRICAN 'SLAVE-TRADE, and *tolerating* SLAVERY in Ameri-'ca, which I sent about three years ago, in a private 'letter to Lord ——, had been duly regarded, I sin-'cerely believe that the present misunderstanding, &c.

* * * * * *

'and the alarming consequences which now threaten 'us, would not have happened!—*Great Britain and* 'her Colonies seem to be preparing themselves for 'MUTUAL * DESTRUCTION, which, alas! is too ap-'parently merited on both sides: for such monstrous 'OPPRESSION and NATIONAL WICKEDNESS *cannot* 'escape a NATIONAL PUNISHMENT *according* to the 'usual course of God's providence in the World, un-'less a hearty repentance and amendment should 'avert the impending vengeance!' &c.

* " *For all the Law is fulfilled in* ONE WORD (even) *in this;* " *Thou shalt love thy Neighbour as thyself. But if we bite and* " *devour one another, take heed that* YE BE NOT CONSUMED " ONE OF ANOTHER." Gal. v. 14, 15. See my Tract on " *The Law of Liberty*, or *Royal Law.*"

This

This Doctrine is unqueſtionably demonſtrated (I truſt) by the ſeveral Extracts from the Holy Scriptures, which I have inſerted in the preceding pages: and the proof of it (I thank God) affords me a double recompence for my labours in collecting them; for it not only vindicates my previous aſſertions to the Miniſters of his preſent Majeſty, but it confirms the *ſimilar aſſertions* of my own Grandfather, declared, *near a Century ago*, to the great National Aſſembly of this Kingdom (164).

Can

(164) —— "Wicked men" (ſaid he) "may be "happy and proſperous here, and good men may "ſuffer many afflictions and tribulations, without "any the leaſt reflection on the juſtice or goodneſs of "the great Governor of the World: becauſe there is "a farther day reſerved for the adjuſting all men's "rewards, according to their works. But now the "conſideration of PUBLIC SOCIETIES and NATIONS "is QUITE DIFFERENT. NATIONS *are not made to* "*be* IMMORTAL, *but end with the world.* NO SOCI-"ETY, AS A SOCIETY, SHALL BE CALLED TO A "FUTURE ACCOUNT; *but all the rewards and pu-*"*niſhments*

Can we claim a *better* RIGHT to the enſlaved Negroes in the Britiſh Colonies than

" *niſhments they are capable of* AS SOCIETIES, MUST " BE ADJUDGED AND DISTRIBUTED TO THEM IN " THIS PRESENT LIFE. And therefore if we ſup- " poſe GOD to be the Judge and Governor of the " World, and of all the Nations in it; as well as he " is the Judge and Governor of particular perſons; " we muſt likewiſe ſuppoſe, that he adminiſters all " affairs ſo, that *righteous* and *religious* NATIONS *have* " IN THIS WORLD *the reward of their virtue in the* " *bleſſings of peace and plenty, and all manner of tempo-* " *ral proſperity*: and on the other ſide, *impious and* " *incorrigible* NATIONS *are likewiſe puniſhed* IN THIS " WORLD *for their wickedneſs; either by ſevere* JUDGE- " MENTS, OR BY A TOTAL DESTRUCTION; *as* GOD " *in his infinite wiſdom ſees cauſe.*"——" The word " of God doth all along bear teſtimony to the truth " of this."——" There is no Judgement threa- " tened to any nation in the Holy Scripture (and " abundance of nations are there threatened) but it " is upon the account of the *Sins* and *Wickedneſs* they " were guilty of. Which Sins if they repented of, ſo " repented as to forſake them, they might find mer- " cy. And accordingly we find in fact, that GOD " ALWAYS DEALT WITH PEOPLE AND NATIONS " ACCORDING TO THESE MEASURES," &c.—And after citing the examples of the Ninevites, Canaanites, and Babylonians, and after referring us to the Greek, Roman, and even to the Turkiſh hiſtory for more examples, he remarks concerning the

Jews

than the ſeveral antient Nations, above-mentioned, had to their Captive Ene-

Jews in particular, that—" every degree of PUBLIC VICE, and departure from GOD's *Laws*, was " always *puniſhed* with PUBLIC *Judgement*. And on " the other ſide, every degree of PUBLIC *Repentance* " and *Reformation* was always rewarded with PUBLIC *Happineſs* and proſperity: ſo that any one that " could make a right eſtimate of that *nation*, and how " it ſtood as to VIRTUE *and* VICE, might conſtantly " make a Judgement likewiſe *how it would fare with* " *them*, as to their *outward temporal affairs*. I muſt " confeſs" (ſays he) " that generally ſpeaking, there " is little force in thoſe arguments that are drawn " from examples; but in the caſe I am now upon, I " think there is great weight in them. For though " we cannot argue from GOD's dealing with *one* " *perſon*, that he will juſt deal in the ſame manner " with another; yet *as to* NATIONS and KINGDOMS " THE CASE IS OTHERWISE, as I before ſaid. For " GOD's *Diſpenſations and Providences to them, ſeem* " *all to proceed upon* ONE IMMUTABLE FOUNDATION " *(which will be* THE SAME IN ALL AGES AND " COUNTRIES) namely, the expreſſion and vindication " of *his juſtice and goodneſs* in this world." Archb. Sharp's Sermons, vol. 1. ſerm. 8. intitled, " *Virtue* " *and Religion the only Means to make a Nation proſ-* " *perous*." The whole ſermon is indeed a compleat and unanſwerable argument againſt thoſe ſophiſts who contend for the neceſſity of Political Evil, and of permitting and encouraging Vice in certain degrees (as they ſhall think fit) for ſtate occaſions.

mies, whom God had delivered into their hands? And yet, we find, they were made mutual Inſtruments of Deſtruction to each other, on that very account!

Iſrael (I mean the Kingdom of the Ten Tribes) was the Scourge of *Judah*, *Judah* of *Iſrael*: *Syria* was the Scourge of both; as alſo were *Edom*, *Moab*, and *Ammon*: and *Aſſyria* was the Scourge of them all. *Egypt*, again, was the Scourge of *Aſſyria*; and *Aſſyria* (under a Babyloniſh King) became afterwards the ſevere Scourge and Retaliator of Evils upon *Egypt*!

The opulent *Tyre*, with her princely Merchants, ſuffered among the reſt for her iniquitous Traffic in Slaves (165); and

(165) "*Theſe enterpriſing Traders, the firſt great* "*Navigators of the World*" (ſays the ſenſible and benevolent Author of *Britannia Libera*), "*having, in* "*the*

and the leſſer Philiſtine States, Aſhdod, Gath, Gaza, *&c.* did not partake of the uncharitable *Crime*, without an equal ſhare of *Retribution!*

Theſe examples clearly demonſtrate the neceſſity of obſerving the Apoſtle's Advice: — "*If ye bite and devour one* "*another, take heed that ye are not con-* "*ſumed one of another*" (Gal. v. 15.): which is a ſtriking repreſentation of the EXTREME DANGER of *Oppreſſion*

"*the courſe of their ſucceſs and their grandeur, imported* "*for their own uſe a great number of* SLAVES, *they* "*conſpired, ſlew their Maſters, and all the Free-men*" (two only excepted, old STRATO and his Son, who were ſaved through the GENEROSITY OF THEIR OWN SLAVE) "*took to themſelves their wives and daugh-* "*ters, with the whole city, and raiſed a new com-* "*monwealth*; A DREADFUL EXAMPLE, *ſaith Juſ-* "*tin, to all the world,* * *who nevertheleſs went on in* "*their former courſe of* ENSLAVING *one another.*" Britannia Libera, or a Defence of the Free State of Man in England againſt the Claim of any Man there as a ſlave." p. 3.

* "CELEBRE HOC SERVORUM FACINUS, METUEN-"DUMQUE EXEMPLUM TOTO ORBE TERRARUM FUIT." Juſt. Hiſt. lib. xviii.

and *the Want of Brotherly Love*; for ſurely no *Oppreſſion* can be more notorious and *biting* than that of *enſlaving* others; nor can the DANGER of being "*conſumed one of another*" (according to the Apoſtle's expreſs words) be more apparent, than in the FREQUENT INSURRECTIONS which have ever been the unavoidable conſequences of Slavery! (166) Can we reaſonably expect, that the only exception to God's general rule of *National Vengeance* and *Retribution* upon the Authors of *Slavery and Oppreſſion* ſhall be in favour of GREAT BRITAIN, which hath ſo notoriouſly exceeded all other Nations in the multiplicity and largeneſs of her dealings in the MAN-TRADE (166); that iniquitous

(166) See an Extract from Mr. Morgan's Book, intitled, "*A Plan for the Abolition of Slavery*," &c. printed at the end of this Tract.

(167) Long before this additional load of *national* guilt had arrived at any conſiderable height, the nation

quitous and oppreſſive buſineſs of purchaſing our poor unhappy *African* Brothers,

tion was ſuppoſed to be under a very dangerous burthen of Sin, which my Grandfather teſtified before the Houſe of Commons, "we are not that innocent, "virtuous, pious people" (ſaid he) "that may certainly reckon upon God's favour, and think ourſelves in all caſes ſure of his protection. For if the "Doctrine I have now been inſiſting on to you, be "true Doctrine; then we of this nation can but entertain very ſmall *hopes of being* HAPPY *and* PROSPEROUS. *Nay we cannot but apprehend* MISERY *and* RUIN, *and deſolation to ourſelves; unleſs God be abundantly more merciful to us than we deſerve. And there can be no way to prevail with him to be ſo, but an* UNIVERSAL HUMILIATION *and* REPENTANCE! *and this is the application I deſire to make of the point I have been now treating of.*"—(With the ſame view and deſire exactly is the preſent addreſs laid before the public, though the author was not aware when the tract was ſent to the preſs, that his anceſtor had borne ſuch ample public teſtimony to the truth of the ſame doctrine concerning the *Law of National Retribution*, as he has ſince cited from his works,)—"*If the meaſure of God's dealing with* NATIONS *be always according to the moral ſtate of them; if their good fortunes be dealt out to them according to their virtues; and Judgements be inflicted upon them, according to their provoking God by their Sins; as we have ſaid; good Lord! what a lamentable proſpect have* WE OF THIS KINGDOM *of what may come upon us? and what infinite reaſon have we thereupon, immediately*

thers and Sifters (" *Men, Women, and* " *Children*"), and then forcibly tranſporting them "*far from their border*," even to the oppoſite ſide (almoſt) of this terreſtrial Globe!

What is this, my Countrymen, but a notorious aggravation of that very crime for which the *Vengeance* and *Retribution* of the ALMIGHTY was poured on the heads of the ancient Tyrian Merchants, above-mentioned. They

" *to try all the ways that are poſſible of making our peace* " *with God, that ſo* INIQUITY MAY NOT BE OUR " RUIN!" Archbp. Sharp's Sermons, Vol. 1. Serm. 8. p. 215, 216. 9th edit. But the horrible abomination of the Slave-Trade was only in its infancy when my Grandfather made this declaration, and the baneful tendency of it perhaps was hardly known to him, or he would certainly have entered a zealous and particular proteſt againſt it! With ſuch an *accumulated load of national Guilt*, the neceſſity of a public humiliation and repentance is become more and more obvious, eſpecially as the long foreſeen *Vengeance of the Almighty* ſeems now ready to burſt upon our heads! let us therefore earneſtly join in the neceſſary reformation " *that ſo iniquity may not be our Ruin.*"

SOLD the Captive Jews to the Grecians, *a neighbouring People*; but YE HAVE SOLD the poor *Africans* (who never offended you) to *the very diſtant Inhabitants of America and the Weſt Indies*, "THAT "YE MIGHT REMOVE THEM FAR" (far indeed!) "FROM THEIR BOR-"DER." Have we not reaſon to expect the ſame awful Decree of the Divine Juſtice which immediately follows theſe words — "*Behold, I will raiſe them*" (i. e. the Slaves) "*out of the place* WHI-"THER YE HAVE SOLD THEM, *and* "*will return your Recompence upon your* "*own head.* AND I WILL SELL YOUR "SONS AND YOUR DAUGHTERS," *&c.* Joel iii. 7, 8. Have we not ample reaſon to fear, that God will make of this Nation (in proportion to the magnitude of our guilt in *Slave-dealing*) a tremendous Example of RETRIBUTION, to deter other Nations from offending his *Eternal* JUSTICE, if a ſincere and

ſpeedy

ſpeedy *national* Repentance does not avert the Evil?—"THE LORD" (JEHOVAH) "IS HIS NAME: *that ſtrengthened the* SPOILED *againſt the* STRONG: "*ſo that the* SPOILED *ſhall come againſt* "*the* FORTRESS." (Amos v. 8, 9.) That ſaith — "*They ſhall* SPOIL *thoſe* "*that* SPOILED *them.*" (Ezek. xxxix. 10.) This latter Sentence of RETRIBUTION (as well as the firſt) was denounced, indeed, againſt the *Oppreſſors* of the ISRAELITES; but yet the *Juſtice* of it is equally applicable to the unprovoked *Oppreſſors of the poor Africans!*— We know not how ſoon a juſt *national Retribution* may overtake us! how ſoon the Almighty may think fit to recompenſe the Britiſh Nation "*according to* "*the work of their own hands!*" or how ſoon he may withdraw his light from us, and leave us involved in the ſame deplorable ignorance that the *Africans* themſelves unhappily fell into very

ſoon

ſoon after they perverted the Truth and Intention of the Goſpel, which was once planted (and that very early) even in the internal parts of their vaſt Continent, as I have elſewhere ſhewn! (See my Tract on the juſt Limitation of Slavery, pages 21 to 26.) This lamentable Fall of *Africa* (167) was the very example by which my own Grandfather, *near a Century ago* (wanting only three

(168) 'That AFRICA' (ſaid he) 'which is not now 'more fruitful of Monſters than it was once of excellently wiſe and learned men; that AFRICA, 'which formerly afforded us our *Clemens*, our *Origen*, 'our *Tertullian*, our *Cyprian*, our *Auguſtine*, and 'many other extraordinary lights in the Church of 'God; that FAMOUS AFRICA, in whoſe ſoil CHRISTIANITY did thrive ſo prodigiouſly, and could 'boaſt of ſo many flouriſhing Churches, alas! IS 'NOW A WILDERNESS.' "*The wild Boars have* "*broken into the Vineyard and eaten it up, and it* "*brings forth nothing but Bryars and Thorns:*" 'to 'uſe the words of the Prophet. And who knows but 'GOD MAY SUDDENLY MAKE THIS CHURCH AND 'NATION, THIS OUR ENGLAND; which, Jeſhurun 'like, is *waxed fat and grown proud, and has kicked* '*againſt God*, SUCH ANOTHER EXAMPLE OF THE 'VEN-

three years), warned the *Houſe of Commons* concerning our *national Danger*.

But there is ſtill one more great example againſt Tyranny and Oppreſſion, which muſt not be omitted: I mean the example of God's Vengeance againſt Babylon, that great and terrible Scourge of all the other ancient Nations, already mentioned in this Tract; for as her OPPRESSIONS were more general and extenſive, ſo her Puniſhment is more frequently and more fully declared in Scripture.

The Prophet Jeremiah denounced *the Law of Retribution* againſt the Babylonians in the ſtrongeſt terms, as well in return for the cruel Slaughters they

'VENGEANCE OF THIS KIND.' Archbp. Sharp's Sermons, Vol. 2. Serm. 1. intitled, Repentance the Means for averting God's Judgement, 5th edit. p. 22. Preached before the Houſe of Commons, April 11, 1679.

were

were guilty of, as for the heavy *Yoke of Bondage* with which they oppreſſed the Captive Iſraelites. See chap L.—" *Declare ye among the Nations*" ſaid the Prophet), " *and publiſh, and ſet up a* " *ſtandard*; *publiſh*, (and) *conceal not*: " *ſay*, BABYLON *is taken*, BEL *is con-* " *founded*," &c. " *For out of the North* " *there cometh up a Nation againſt her*, " *which ſhall* MAKE HER LAND DESO- " LATE;" (manifeſtly in return for the cruel DESOLATION of Judea;) " *and* " *none ſhall dwell therein*" (that is, in Babylon): " *they ſhall remove, they ſhall* " *depart, both Man and Beaſt.*" (Jer. L. 2, 3.) And to mark the *Indignation*, as well as *the Cauſe* of it, in the ſtrongeſt terms by the ſeverity of Contraſt, the Promiſe of a happy Reſtauration to the Captives, whom they oppreſſed, is blended with the Sentence of their own Condemnation:—" *In thoſe days, and at* " *that time, ſaith the Lord, the Children*

" *of Iſrael ſhall come, they and the Chil-*
" *dren of Judah, together, going and*
" *weeping: they ſhall go and ſeek the*
" *Lord their God. They ſhall aſk the way*
" *to Zion with their faces thitherward,*
" (ſaying,) *Come, and let us join ourſelves*
" *to the Lord in a perpetual Covenant*
" (that) *ſhall not be forgotten. My Peo-*
" *ple have been loſt Sheep: their Shep-*
" *herds*" (that is, their wicked Kings,
ſee Jer. xxiii.) " *have cauſed them to go*
" *aſtray*," &c. " *All that found them*
" HAVE DEVOURED THEM: *and their*
" ADVERSARIES *ſaid, We offend not,*
" *becauſe they have* SINNED AGAINST
" THE LORD (169), *the Habitation of*

(169) In like manner, an Advocate for the African Trade, who diſtinguiſhed himſelf by the ſignature of *Mercator*, hoped to remove the odium of *oppreſſing* the poor Africans, by falſely aſſerting, that they were deſcended from Canaan, who was curſed by his Father Noah:—" Curſed be Canaan; a Servant of " Servants ſhall he be unto his Brethren." Treatiſe upon the Trade from Great Britain to Africa, by an African Merchant, Appendix 5. See alſo my Tract on the *Juſt Limitation of Slavery*, &c. p. 46—49. wherein this Aſſertion of *Mercator* is anſwered.

" *Juſtice*;

" *Juſtice*; *even the Lord, the Hope of* " *their Fathers.*" The Prophet then immediately reſumes the Burthen of Babylon: —" *Remove out of the midſt of* " *Babylon,*" &c.——" *Shout againſt her* " *round about: ſhe hath given her hand:* " *her Foundations are fallen, her Walls* " *are thrown down: for it* (is) THE " VENGEANCE OF THE LORD: *take* " VENGEANCE *upon her*; AS SHE HATH " DONE, DO UNTO HER." (Jer. L. 4—15.) Here the Law of Retribution is ſtrongly marked! And again in the 17th verſe: —" *Iſrael* (is) *a ſcattered Sheep*; *the* " *Lions have driven* (him) *away: firſt* " *the* KING OF ASSYRIA *hath devoured* " *him*; *and laſt this* NEBUCHADREZZAR " KING OF BABYLON *hath broken his* " *bones. Therefore thus ſaith the Lord* " *of Hoſts, the God of Iſrael*; *Behold, I* " *will puniſh the* KING OF BABYLON " *and his Land, as I have puniſhed the* " KING OF ASSYRIA." (See the ex-

ample before quoted.) " *And I will* " BRING ISRAEL AGAIN TO HIS HA- " BITATION," &c.——" *Call together* " *the Archers againſt* BABYLON: *all* " *ye that bend the bow, camp againſt it* " *round about*; *let none thereof eſcape:* " RECOMPENSE HER ACCORDING TO " HER WORK; ACCORDING TO ALL " THAT SHE HATH DONE, DO UNTO " HER; *for ſhe hath been* PROUD *againſt* " *the Lord, againſt the Holy One of Iſrael.* " *Therefore ſhall her young men fall in the* " *ſtreets.*" &c. And a little further the principal cauſe of God's Anger is more particularly expreſſed: — " *Thus ſaith* " *the Lord of Hoſts*; *The Children of* " *Iſrael and the Children of Judah* (were) " OPPRESSED TOGETHER: *and all that* " TOOK THEM CAPTIVES HELD THEM " FAST; *they* REFUSED TO LET THEM " GO." But mark, ye *Slave-holders*, what immediately follows! — " *Their* " REDEEMER *(is)* STRONG; THE " LORD

" LORD OF HOSTS" (Jehovah of Armies) " (is) *his Name*; " *he ſhall* THO-
" ROUGHLY PLEAD THEIR CAUSE,
" *that he may give reſt to the Land, and*
" *diſquiet* THE INHABITANTS OF BA-
" BYLON —— A SWORD IS UPON THE
" CHALDEANS," &c. See the whole 50th chapter.

The *Law of Retribution* is alſo ſtrongly marked in the 30th chapter, where the Prophet promiſes that Jehovah " *will*
" BRING AGAIN THE CAPTIVITY OF
" HIS PEOPLE ISRAEL AND JUDAH;" (ver. 2.) and *that* JACOB *ſhall be ſaved* OUT OF HIS TROUBLE, (ver. 7.) and more eſpecially *from* SLAVERY, declaring, as the Word of the Lord of Hoſts, " *I will break his* YOKE FROM
" OFF THY NECK, AND WILL BURST
" THY BONDS; *and* STRANGERS *ſhall*
" *no more* SERVE THEMSELVES OF HIM.
" *But they* SHALL SERVE THE LORD

" THEIR GOD (170), *and* DAVID " *their King, whom I will raiſe up unto* " *them* (171)." (See verſes 8 and 9.)

(170) Compare this with Levit. xxv. 42. " *For* " *they are* MY SERVANTS" (ſaid the Almighty), " *which I brought out of the Land of Egypt; they ſhall* " *not be* SOLD *as* BONDMEN."

(171) This is allowed, even by the Jews, to be a Prophecy of the *Meſſiah*; for in the Targum of Jonathan it is rendered וישתמעון למשיחא בר דוד מלכהון דאקים להון, " *& obedient Miſchiæ filio* " *Davidi Regi ſuo.*" The Meſſiah is repreſented under the name of *David* (ſignifying *a Friend*) in three other places—twice in Ezekiel, and once in Hoſea—being the *true Friend of Mankind*, whoſe principal Doctrine was univerſal *Love* and " *Good-will* " *towards Men.*" And Chriſt himſelf, after explaining the neceſſary Doctrine of *Love* (John xv. 9 to 13.), condeſcended to honour his followers with the reciprocal appellation of FRIENDS:—" *Ye are my* FRIENDS," (ſaid he) " *if ye do whatſoever I command you. Hence-* " *forth I call you not* SERVANTS; *for the* SERVANT " *knoweth not what his Lord doeth: but I have called* " *you* FRIENDS; *for all things that I have heard of my* " *Father I have made known unto you.*" *&c.* Here is a clear ENFRANCHISEMENT of Chriſt's Houſehold: whereby we learn, that TRUE CHRISTIAN LIBERTY is acquired by the *Knowledge of* GOD'S WILL, revealed to us by Chriſt; if we ſincerely aſk the aſſiſtance of the HOLY SPIRIT, that we may act accordingly, then ſhall we be *Friends indeed!*

And

And he repreſents God as ſpeaking to the whole Nation under the perſonal figure of their Anceſtor, the Patriarch JACOB, ſaying, " *I am with thee, ſaith* " *the Lord, to ſave thee: though I make* " A FULL END OF ALL NATIONS *whi-* " *ther I have ſcattered thee, yet will I* " *not* MAKE A FULL END OF THEE" (ſhewing that Iſrael was ſtill the peculiar People of God): " *but I will cor-* " *rect thee in meaſure, and will not leave* " *thee altogether unpuniſhed.*" (ver 11.) And alſo after ſome further expoſtulation concerning the grievous affliction of that peculiar People, and the cauſe of it, the Prophet proceeds, in the 16th verſe, to declare the Divine Judgement of a ſevere RETRIBUTION againſt the Enemies of JACOB:—" *Therefore all* " *they that* DEVOUR THEE *ſhall be* DE- " VOURED; *and all thine Adverſaries,* " *every one of them, ſhall* GO INTO " CAPTIVITY; *and they that* SPOIL

" THEE

" THEE *ſhall be* A SPOIL, *and all that*
" PREY UPON THEE *will I give* FOR A
" PREY: *for I will reſtore health unto*
" *thee, and I will heal thee of thy wounds,*
" *ſaith the Lord; becauſe they called thee*
" AN OUTCAST (172), (ſaying,) *This*
" (is) *Zion, whom no man ſeeketh after.*"
&c.

In

(172) As it was manifeſtly an offence in the ſight of God to call Iſrael an OUT-CAST *during the former* DESOLATION; it, certainly, *is not leſs ſo now*, tho' that devoted People is at preſent *diſperſed over the face of all the Earth*, without a ſingle Acre of *National* Territory in any one place! for the ſcriptures gives us ample aſſurance of a much more glorious *Return of the Jews*, than that from *Babylon*; and the Apoſtle to the Gentiles has expreſsly declared, that " *God hath* " *not* CAST AWAY *his people which he fore knew.*" Rom. xi. 2. And in the 11th verſe he ſays, " *through* THEIR FALL *Salvation is come unto the* " *Gentiles for to provoke them to Jealouſy. Now*" (ſays he) " *if the* FALL OF THEM *be the* RICHES OF THE " WORLD, *and* THE DIMINISHING *of* THEM *the* " RICHES OF THE GENTILES; HOW MUCH MORE " THEIR FULNESS?" &c. and again in the 15th verſe—" IF THE CASTING AWAY *of them be the re-* " *conciling of the World, what ſhall the* RECEIVING " OF THEM BE, BUT LIFE FROM THE DEAD?"

And

In the 25th chapter alſo a ſevere *Retribution* is denounced expreſsly againſt "*the*

And the apoſtle alſo warns us NOT *to boaſt againſt the Branches of that Myſtical Olive Tree* on which the Wild Olive Tree of the Gentiles is grafted, "*for*" (ſays he) "*if God ſpared not the* NATURAL "BRANCHES" (the Iſraelites) *take heed leſt he* ALSO "SPARE NOT THEE."—(and indeed we have the greateſt reaſon to acknowledge the great mercy of God in ſparing this nation hitherto, if we conſider the many bloody perſecutions of the Jews in this Kingdom during the dark days of POPISH IGNORANCE, (many particulars of which may be ſeen in Tovey's *Anglia Judaica*) or perhaps we may ſay, that many of the bloody Civil Wars and other *National Calamities*, that have already diſtreſſed *this Nation*, may have been inflicted on our anceſtors for their *unmerciful Treatment* of theſe wandering STRANGERS in *perſecuting baniſhing, and even* MURDERING *them* in multitudes for the ſake of plundering and robbing them of their wealth! Let us remember the confident hope of the Apoſtle, that the Iſraelites ſhall be again grafted into their own Olive Tree—"*for*" (ſays he) "*God is able to graff them in* "*again. For if thou wert cut out of the* OLIVE-TREE "*which is* WILD BY NATURE, *and wert* GRAFFED "*contrary to nature into a* GOOD OLIVE TREE; *how* "*much more ſhall theſe, which be* THE NATURAL "BRANCHES, *be* GRAFFED INTO THEIR OWN "OLIVE TREE?" and he adds, "*for I wou'd not,*

" *the King of Babylon*" and " *the Land* " *of the Chaldeans*," to confirm all that had been foretold by *Jeremiah* : — " *I* " *will make it*" (viz. Babylon, or the Land of the Chaldeans) " *perpetual* " *Deſolations. And I will bring upon* " *that Land all my Words which I have* " *pronounced againſt it*, (even) *all* (that " is) *written in this Book, which Jere-* " *miah hath propheſied againſt all the Na-* " *tions. For many Nations and great* " *Kings ſhall ſerve themſelves of them* " *alſo*" (that is, by reducing " *them* " *alſo*" to Slavery and Bondage) ; " *and* " *I will recompenſe them*" (now mark God's Law of Retribution) " *according*

" *Brethren, that ye ſhould be ignorant of this myſtery,* " *leſt ye ſhould be wiſe in your own conceits; that* BLIND- " NESS IN PART *is happened to* ISRAEL *until the* FUL- " NESS OF THE GENTILES BE COME IN. *And ſo* " *ſhall* ALL ISRAEL *be ſaved: as it is written—There* " *ſhall come out of Sion the Deliverer, and ſhall turn* " *away ungodlineſs from* JACOB. *For this is my Co-* " *venant with them when I ſhall take away their* " *Sins*," &c. See the whole chapter.

" *to*

" *to their deeds, and according to the* " *works of their own hands.*" Jer. xxv. 12—14.

And even the Prophet Iſaiah, who lived long before Jeremiah, alſo denounced a RETRIBUTION IN KIND againſt BABYLON, in as plain and intelligible a ſtile, as if he had been relating the hiſtory of things paſt, though the time of delivering the Prophecy was *long before* the CAPTIVITY of JUDAH, and, conſequently, *long before* even the OFFENCE *was committed*, for which the RETRIBUTION *was denounced.* See chap. 14. " *For the Lord*" (ſaid Iſaiah) " *will have mercy on Jacob, and will* " *yet* CHOOSE ISRAEL, *and ſet them* " *in their own Land*;" (this, obſerve, was foretold long before they were removed from it;) " *and the Strangers* " *ſhall be joined with them*;" (this was the caſe, particularly, of the *Edomites*,

after the return from the Babyloniſh Captivity;) "*and they ſhall cleave to* "*the Houſe of* JACOB." &c.——"*And* "*they ſhall take them* CAPTIVES WHOSE "CAPTIVES THEY WERE; *and they* "*ſhall rule over* THEIR OPPRESSORS." (This is a manifeſt RETRIBUTION IN KIND.) "*And it ſhall come to paſs in* "*the day that the Lord ſhall give thee*" (Iſrael) "*reſt from thy ſorrow, and from* "*thy fear, and from the* HARD BON-"DAGE *wherein thou waſt made to* "SERVE, *that thou ſhalt take up this* "*proverb againſt the* KING OF BABY-"LON, *and ſay, How hath* THE OP-"PRESSOR CEASED! *The Lord hath* "*broken the Staff of the Wicked,* (and) "*the Sceptre of the Rulers. He who* "SMOTE THE PEOPLE *in wrath with* "A CONTINUAL STROKE; *he that* "RULED THE NATIONS IN ANGER, "*is perſecuted, and none hindereth.*" &c. Iſaiah xiv. 1—6. —— "*They that ſee* "*thee*

" *thee ſhall narrowly look upon thee,*
" (and) *conſider thee*, (ſaying, is) *this*
" *the Man that made the Earth to trem-*
" *ble, that did ſhake Kingdoms?* (that)
" *made the World as a Wilderneſs, and*
" *deſtroyed the Cities thereof?* (that)
" OPENED NOT THE HOUSE OF HIS
" PRISONERS?" *&c.* Ver. 16, 17.
Mark this, ye hardened *Slave-holders*, who are ſo *tenacious* of that uſurped and pretended property which ye claim in the Perſons of your Fellow Men! Will ye alſo refuſe to OPEN THE HOUSE OF YOUR PRISONERS? Remember that the ſame God ſtill reigns, and never changes. If he ſpared not the firſt and moſt glorious Monarchy upon Earth, he ſurely will not ſpare you, unleſs ye ſincerely repent and reform! God's Vengeance againſt Babylon was executed expreſsly on account of the *heavy Yoke of Bondage* with which they oppreſſed their Captives. The Judge-

ment, and the Denunciation of it, was the more exemplary, as it was a JUDGEMENT IN KIND—a manifeſt RETRIBUTION OF SLAVERY! The Language is *awful* and *majeſtic*, as well as truly *poetical*; for the condemned *Nation* is figuratively repreſented under the ſimilitude of a delicate young Woman, or Virgin, whereby the *national* Judgement is rendered (as it were) *perſonal*; and, conſequently, much more ſtriking and affecting than it could have been in any other way. "*Come down*" (ſaid the Prophet Iſaiah, chap. xlvii.), "*and* "*ſit in the duſt*, O VIRGIN DAUGHTER "OF BABYLON! SIT ON THE "GROUND:" (that is, to denote her future abject ſtate, when deprived of *Royalty:)* "(there is) *no Throne*, O "DAUGHTER OF THE CHALDEANS: "*for thou ſhalt no more be called tender* "*and delicate!*" The Prophet then proceeds to deſcribe the deplorable ſtate

of the moſt ABJECT SLAVES, which was now to be transferred from the *Sufferers* to the *Slave-holders* themſelves! He ſtill addreſſes himſelf to the Imperial City under the ſimile of a Woman, and gives that "*Lady of Kingdoms*" (173) a humiliating information of her future employment and condition in SLAVERY: —"*Take the mill-ſtones, and grind meal:* "*uncover thy locks, make bare the leg,* "*uncover the thigh,* PASS OVER THE "RIVERS. *Thy nakedneſs ſhall be un-* "*covered; yea, thy ſhame ſhall be ſeen:* "I WILL TAKE VENGEANCE, *I will* "*not meet* (thee as) *a man.*" *&c.* The Prophet, after giving aſſurance to Iſrael, that Jehovah, the Holy One of Iſrael, would be their REDEEMER (that is, a REDEEMER from SLAVERY, both *tem-*

(173) See ver. 5. — "*Sit thou ſilent, and get thee* "*into darkneſs,* O DAUGHTER *of the Chaldeans: for* "*thou ſhalt no more be called* THE LADY OF KING-"DOMS!"

poral

poral and *ſpiritual)*, proceeds to declare the reaſon of God's *ſevere Vengeance* againſt BABYLON in the 6th verſe :—
" *I was wroth with my People, I have*
" *polluted mine Inheritance, and given them*
" *into* THINE HAND : *thou didſt ſhew*
" *them* NO MERCY : *upon the Ancient*
" *haſt thou* VERY HEAVILY LAID THY
" YOKE. *And thou ſaidſt, I ſhall be a*
" *Lady for ever :* (ſo) *that thou didſt*
" *not lay theſe* (things) *to thy heart,*
" *neither didſt remember the latter end of*
" *it. Therefore hear now this, thou* (that
" art) *given to pleaſures, that dwelleſt*
" *careleſsly,*" *&c.*—" *Theſe two things*
" *ſhall come to thee,* IN A MOMENT, IN
" ONE DAY ; *the loſs of Children and*
" *Widowhood ; they ſhall come upon thee*
" *in their perfection, for the multitude of*
" *thy Sorceries,* (and) *for the great abun-*
" *dance of thine Enchantments. For thou*
" *haſt truſted in thy Wickedneſs : thou haſt*
" *ſaid, None ſeeth me. Thy Wiſdom and*
" *thy*

" *thy Knowledge it hath perverted thee.*" (Mark this, ye little Philoſophers and ſophiſtical Deiſts, who even make it a queſtion whether there be ſuch a thing as Providence in the World.) " *And* " *thou haſt ſaid in thine heart, I* (am), " *and none elſe beſide me. Therefore ſhall* " *evil come upon thee; thou ſhalt not know* " *from whence it riſeth: and miſchief* " *ſhall fall upon thee; thou ſhalt not be* " *able to put it off: and* DESOLATION " *ſhall come upon thee* SUDDENLY (174), " (which)

(174) Compare this with the above-recited paſſage in the 9th verſe: — " *Theſe two things ſhall come to* " *thee,* IN A MOMENT, IN ONE DAY," &c. The ſame SUDDEN and UNEXPECTED VENGEANCE is alſo ſtrongly deſcribed by Jeremiah: — " *Babylon*" (ſaid he, in the ſpirit of Prophecy) " *is* SUDDENLY " FALLEN AND DESTROYED: HOWL FOR HER," &c. Chap. li. 8. This exemplary VENGEANCE was denounced expreſsly on account of the *Babylonian* TYRANNY *over the Jewiſh* CAPTIVES; for in a preceding verſe the latter are comforted, and informed of the RETRIBUTION determined againſt *Babylon*: — " *For Iſrael hath not been forſaken*" (ſaid the Prophet) " *nor Judah, of his God, of the Lord of Hoſts, though*

 " *their*

" (which) *thou ſhalt not know. Stand*
" *now with thine Inchantments, and with*
" *the multitude of thy Sorceries, wherein*
" *thou haſt laboured from thy youth; if*
" *ſo be thou ſhalt be able to profit, if ſo be*
" *thou mayeſt prevail. Thou art wearied*
" *with the multitude of thy Councils. Let*
" *now the Aſtrologers, the Star-gazers*"
(for Babylon was famous for her very ancient Royal Obſervatory), " *the*
" *monthly Prognoſticators ſtand up, and*
" *ſave thee from* (theſe things) *that*
" *ſhall come upon thee. Behold, they ſhall*
" *be as ſtubble; the* FIRE *ſhall* BURN

" *their Land was filled with Sin againſt the Holy One of*
" *Iſrael. Flee out of the midſt of Babylon, and deliver*
" *every man his ſoul: be not cut off in her iniquity; for*
" *this is* THE TIME *of the* LORD'S VENGEANCE; *he*
" *will render unto her* A RECOMPENCE." Alſo in the 24th verſe of the ſame chapter the RETRIBUTION is clearly declared:—" *I will render unto Babylon, and*
" *to all the Inhabitants of Chaldea, all their evil that*
" *they have done in Zion in your ſight, ſaith the Lord.*" *&c.* And in the 49th verſe alſo: — " *As Babylon*
" (hath cauſed) *the ſlain of Iſrael to fall, ſo at Babylon*
" *ſhall fall the ſlain of all the Earth.*" *&c.*

" THEM ; *they ſhall not deliver themſelves* " *from the power of the* FLAME :" *&c.* Iſaiah xlvii. 1—14.

The Babylonians were Worſhippers of *Fire*; ſo that the above-mentioned Denunciation of *Fiery Vengeance* ſeems to be peculiarly applicable: and it is remarkable, that the King of Babylon had recourſe to his Aſtrologers (175) (agreeable to this Prophecy) in the dreadful night when the *Medes and Perſians* were to enter his Capital City; for theſe Nations were expreſsly called upon by name as the appointed Inſtruments of GOD's VENGEANCE (176); and

(175) " *The King cried aloud to bring in the Aſtro-* " *logers, the Chaldeans, and the Soothſayers,*" *&c. viz.* to interpret the hard-writing on the wall, mentioned in the Book of Daniel, chap. v. But they were ignorant of their approaching deſtruction !

(176) " *Make bright the* ARROWS" (for the Medes and Perſians were famous Archers); " *gather the* " *ſhields; the Lord hath raiſed up the Spirit of the* " *Kings* OF THE MEDES : *for his device* (is) *againſt*

and the horrors of that fatal night were plainly foretold: — "*The night of my* "*pleaſure*"

"BABYLON *to deſtroy it*; *becauſe it* (is) *the* VEN-"GEANCE OF THE LORD, THE VENGEANCE OF HIS "TEMPLE," Jer. li. 11. And in the 27th verſe the Prophet expreſsly names the Kingdome from whence the ſeveral Armies that came with the MEDES and PERSIANS were raiſed: — "*Set ye up a ſtandard* "*in the Land, blow the trumpet among the Nations,* "*prepare the Nations againſt her, call together againſt* "*her the Kingdoms of* ARARAT" (*viz.* in the neighbourhood of Armenia), "MINNI" (or Aram-Minni, the *Armenians* themſelves), "*and* ASHKENAZ" (*viz.* the Nations deſcended from the eldeſt Son of *Gomer*; who were nearly allied in blood to the *Medes*, *Madai* their Anceſtor being a Brother of *Gomer*, as alſo of *Magog*, from whom the Turks have ſince deſcended, and all of them from the ſame neighbourhood). "*Appoint a Captain againſt her*" (who is afterwards declared to be CYRUS); "*cauſe the* HORSES *to come* "*up as the rough Caterpillars*" (the Perſians, as alſo the Parthians, and after them the Turks, likewiſe were ever famous for their Cavalry); "*prepare againſt* "*her the Nations, with the Kings of the* MEDES, *the* "*Captains thereof, and all the Rulers thereof, and all* "*the Land of his Dominion.*" *&c.* And in ver. 48 he ſays, "*For the Spoilers* SHALL COME UNTO HER "FROM THE NORTH." The Prophet Iſaiah alſo diſtinctly pointed out the ſame Inſtruments of GOD's VENGEANCE againſt *Babylon*:—"*Lift ye up the Banner*

"*upon*

" *pleasure*" (says the Prophet, manifestly referring to the impious midnight carousal

" *upon* THE HIGH MOUNTAIN; *exalt the voice unto* " *them:*" &c. describing the first mustering of the confederate Nations against the overgrown tyrannical power of *Babylon:*—" *The noise of a multitude* IN THE " MOUNTAINS" (probably meaning the Mountains of Ararat, &c. mentioned by Jeremiah) " *like as of a* " *great People; a tumultuous noise of the Kingdoms of* " *Nations gathered together:* THE LORD OF HOSTS" (*viz.* Jehovah of Armies) " *mustereth the Host of the* " *Battle.*" (Here we see the proper meaning of the Lord of Hosts.) " *They come from a far Country, from* " *the end of Heaven,* (even) *the Lord and the Weapons* " *of his indignation, to destroy the whole land,* &c. *Be-* " *hold I will stir up the* MEDES *against them, which* " *shall not regard Silver; and* (as for) *Gold they shall* " *not delight in it.* (Their) *Bows also*" (for the Medes were eminent Archers) " *shall dash the young* " *men to pieces: and they shall have no pity on the* " *fruit of the womb; their Eye shall not spare the Chil-* " *dren. And* BABYLON *the Glory of Kingdoms, the* " *beauty of the Chaldees excellency shall be as when God* " *overthrew Sodom and Gomorrah.*" &c. Chap. xiii. 2—19. Again in 21st chapter the same Prophet distinctly names the *Medes* and *Persians* to be the instruments of *God's retribution* against BABYLON. " *A* " *grievous Vision is declared unto me. The Treacherous* " *Dealer dealeth treacherously, and the Spoiler spoileth.* " *Go up,* O ELAM!" (for the *Persians* were descend-

ed

carouſal mentioned by Daniel, by Herodotus, and Xenophon) " *hath he* " *turned*

ed from the Patriarch *Elam*, the Son of Shem, mentioned in Geneſis x. 22. as Joſephus obſerves in his Antiq. Lib. i. c. 7. ἐλυμος μεν γαρ, ἐλυμαιους Περσαν ὀντας αρχηγετας κατελειπεν. " *Beſiege, O* ME-" DIA: *all the ſighing thereof have I made to ceaſe.* " *Therefore are my loins filled with pain:*" (the Prophet ſeems to deſcribe the conſternation of the King of Babylon juſt before his deſtruction) " *Pangs have* " *taken hold upon me, as the Pangs of a Woman that* " *travaileth:* I WAS BOWED DOWN AT THE HEAR-" ING (of it)," viz. of Daniel's interpretation of the hand-writing upon the wall of the Banquetting Houſe. " *I was diſmayed at the ſeeing* (of it)" (probably meaning the miraculous appearance of the hand which wrote) " *My heart* PANTED, *fearfulneſs af-*" *frighted me!*" Iſaiah xxi. 2—4. The extreme fear which really poſſeſſed the King of Babylon in that dreadful time of retribution, is ſtrongly deſcribed by Daniel who was an eye-witneſs of it. (Chap. v. 6.) viz. " *That the joints of his loins were looſed, and his* " *knees ſmote one againſt another.*"

The *Medes* and *Perſians* and their aſſociates are alſo deſcribed by *Jeremiah*, as well as the extreme fear and anguiſh of the King of Babylon, on hearing the report of them—" *Behold*" (ſaid the Prophet) " *a* " *people ſhall come* FROM THE NORTH" (Armenia, Media, &c. being to the north of Meſopotamia or Babylonia) " *and a great nation, and many Kings ſhall be* " *raiſed*

" *turned into* FEAR *unto me*" (the exceſs of which is deſcribed in the former verſes, quoted in the preceding Note). " PREPARE THE TABLE, *watch in the* " WATCH-TOWER (177), EAT, DRINK. " ARISE, YE PRINCES (178), *and anoint the ſhield*," &c. Iſaiah xxi. 4, 5. The

" *raiſed up from the coaſts of the earth. They ſhall hold* " *the bow and the lance: they are cruel, and will not* " *ſhew mercy; their voice ſhall roar like the ſea,* AND " THEY SHALL RIDE UPON HORSES." (See the remark above concerning the *Perſian* Cavalry, the Perſians having obtained that very name on account of their character as horſemen, for *Perſe*, or *Phereſh*, ſignifies a Horſeman, as well as *Parth* or *Phereth*) " *every one put in array like a man to the battle, againſt* " *thee, O Daughter of Babylon. The King of Babylon* " *hath heard the report of them, and his hands waxed* " *feeble: Anguiſh took hold of him, and Pangs as of* " *a Woman in Travail*," &c. Chap. l. 41—43.

(177) For the Babylonians truſted in their *Walls* and *Towers*, as appears alſo by *Jeremiah*'s prophecy on the ſame occaſion, " *Set up the Standard upon the* " *Walls of Babylon—make the watch ſtrong, ſet up the* " *Watchmen, prepare the ambuſhes*," &c. Jer. li. 12.

(178) It appears by the account of Xenophon, that when *Gobryas* and his men firſt entered *the Palace* in that

The Prophet Jeremiah alſo alludes to the ſame fatal Babylonian ſupper, which ſeems to have been intended as a *Feſtivity* to the honour of their Falſe Deities (179), in order to inſure ſucceſs againſt the Beſiegers: — "*In their* "*heat*" (or in their anger, that is, againſt their Enemies in the War) "*I will* "*make their* FEASTS, *and I will make* "*them* DRUNKEN, *that they may rejoice,* "*and ſleep a perpetual ſleep, and not* "*wake, ſaith the Lord. I will bring*

that *fatal night,* they found the King and his Princes aſſembled, and the King ſtanding with a drawn ſcymitar in his hand, ready to oppoſe them (notwithſtanding his extreme conſternation juſt before, on hearing the miraculous prediction of his fate), that he might endeavour to perſuade his *Princes* to ſtand by him, and reſiſt the Enemy; though, indeed, the learned Vitringa ſuppoſes. that the words "*ariſe,* "*ye Princes, and anoint the ſhield*" refer to the Speech of Cyrus juſt before the aſſault, recorded likewiſe by Xenophon—Αλλ' αγετε, λαμβανετε οπλα, &c.

(179) We read in Daniel v. 4. that "*they* DRANK "WINE, *and* PRAISED THE GODS OF GOLD, *and* "OF SILVER, *of braſs, of iron, of wood, and of ſtone.*"

"*them*

" *them down* LIKE LAMBS *to the ſlaugh-*
" *ter*" (that is, without oppoſition or re-
ſiſtance on their part (180), " *like Rams*
" *with He-goats. How is Sheſhach taken!*
" *and how is the praiſe of the whole Earth*
" *ſurprized!*" (alluding to the unex-
pected entry of the Enemy;) " *How is*
" *Babylon become an aſtoniſhment among the*
" *Nations!*" *&c.* Jer. li. to ver. 42. And
the *manner of bringing about* this VENGE-
ANCE, as well as the REASON of it, is
further deſcribed in the ſame chapter:
—" *For the Lord God of* RECOM-
" PENCES" (ſaid the Prophet, ver. 56.)
" *ſhall ſurely* REQUITE. *And I will*

(180) Which is deſcribed alſo in the 40th verſe of
" the ſame chapter:—" *The mighty men of Babylon*
" *have forborne to fight, they have remained in their*
" *holds*; THEIR MIGHT HATH FAILED, *they* BE-
" CAME AS WOMEN: *they*" (that is, the Enemy)
" *have burned her dwelling places; her bars are*
" *broken. One poſt ſhall run to meet another,* TO SHEW
" THE KING OF BABYLON *that his City is taken at*
" *one end, and that the paſſages are ſtopped, and the*
" *reeds they have burned with* FIRE, *and the men of*
" *war are affrighted.*" *&c.*

" MAKE DRUNK *her* PRINCES *and her*
" WISE MEN, *her* CAPTAINS *and her*
" RULERS, *and her mighty men: and*
" *they ſhall* SLEEP A PERPETUAL SLEEP,
" *and not wake, ſaith the King, whoſe*
" *name is the Lord of Hoſts*" (*viz.* Jehovah of Armies). " *Thus ſaith the Lord*
" *of Hoſts; The broad walls of Babylon*
" *ſhall be utterly broken, and her high*
" *gates ſhall be burned with fire, and the*
" *people ſhall labour in vain, and the folk*
" *in the fire, and they ſhall be weary.*"
Jer. li. 56—58.

The Armies of God's Wrath upon Babylon were led by *Cyrus*, who was expreſsly called upon *by name*, and appointed to this ſervice " about two hun-
" dred years before he was born (181);"
and Deliverance alſo by his hand from Bondage was promiſed, at the ſame time, to the Jews, even many years before

(181) Clark's Annotations.

they

they were carried into Captivity:—
" *Remember theſe, O Jacob and Iſrael*;
" *for thou* (art) *my Servant: I have*
" *formed thee*; *thou* (art) *my Servant:*
" *O Iſrael, thou ſhalt not be forgotten of*
" *me. I have blotted out as a thick cloud*
" *thy tranſgreſſions, and as a cloud, thy*
" *ſins: return unto me*; *for I have re-*
" *deemed thee*" (that is, from the Babyloniſh Slavery, as the remainder of the chapter will ſhew). " *Sing, O ye Hea-*
" *vens*; *for the Lord hath done* (it):
" *ſhout, ye lower parts of the Earth:*
" *break forth into ſinging, ye Mountains,*
" *O Foreſt, and every Tree therein: for*
" *the Lord hath redeemed Jacob* (182),
" *and*

(182) If the Redemption of the Jews even from Temporal Slavery was eſteemed a ſubject of Joy and Triumph to the Univerſe (Heaven and Earth), how much more will the world have cauſe to rejoice when the Lord ſhall redeem them alſo from that *ſpiritual Slavery* and *hardneſs of heart*, in which they remain at preſent; how much more intereſting to all the world will be their laſt *great and glorious return to their*

 " *Redeemer!*

" *and glorified himself in Israel. Thus*
" *saith the Lord* THY REDEEMER, *and*
" *he that formed thee from the Womb;*
" *I* (am) *the* LORD" (Jehovah), " *that*
" *maketh all* (things); *that stretcheth*
" *forth the Heavens alone; that spreadeth*
" *abroad the Earth by myself: that frus-*
" *trateth the Tokens of the Lyars, and*
" *maketh Diviners mad; that turneth*
" *Wise* (Men) *backward, and maketh*
" *their Knowledge foolish;*" (referring, probably, to the unprofitable Sciences and vain Politics of the Chaldeans;)
" *that confirmeth the Word of his Servant,*
" *and performeth the Counsel of his Mes-*

Redeemer! " If the fall of them" (said the Apostle Paul) " be the *riches of the world*, and the diminish-
" ing of them the Riches of the Gentiles; *how much*
" *more their fulness?*" Romans xi. 12. and he tells us again in the 25th verse, " *That Blindness in part is*
" *happened to Israel until the fulness of the Gentiles be*
" *come in, and so shall* ALL ISRAEL *be saved;*" &c. and again in the 32d verse—that " *God hath included them*
" ALL IN UNBELIEF *that he might have mercy upon*
" ALL."

" *fingers:*

" *ſengers*; *that ſaith to* JERUSALEM, " THOU SHALT BE INHABITED" (that is, after the appointed *Deſolation*), " *and to the Cities of* JUDAH, *Ye* " *ſhall be built, and I will raiſe up the* " *decayed places thereof: that ſaith to the* " *Deep*" (whereby, according to the Targum, BABEL is meant), " *Be* DRY, " *and I will* DRY UP *thy Rivers*:" (moſt probably alluding to the ſucceſsful ſtratagem of Cyrus to *dry up the Rivers* by altering their Courſe, whereby he gained an unſuſpected paſſage into the City through the emptied Channels (183): " *that ſaith of* CYRUS, " (he

(183) " In the language of the Prophets" (ſays Mr. Cruden in his Concordance) " *Waters* often de- " note a great multitude of *people*;"—and this prophecy perhaps might allude to the vaſt *conflux* of people at Babylon; that God would *dry them* up by making the place deſolate; but yet the literal ſenſe is certainly to be preferred, becauſe it ſeems to have had a literal accompliſhment in the ſucceſsful ſtratagem of Cyrus abovementioned.—" Certè de Babylone eſt " ſermo," (ſays the learned Forerius) " per quam " fluebant

" (he is) *my* SHEPHERD, *and ſhall* PER-
" FORM ALL MY PLEASURE: *even*
" *ſaying to Jeruſalem, Thou ſhalt be built;*
" *and to the Temple, Thy Foundation*
" *ſhall be laid.*" Iſaiah xliv. 21—28. And in the 45th chapter the great Reſtorer of temporal Liberty is further revealed: — " *Thus ſaith the Lord to his*
" *Anointed, to* CYRUS, *whoſe right hand*
" *I have holden, to ſubdue Nations before*
" *him; and I will looſe the loins of*
" *Kings*;" (ſee the former account concerning the extreme fear of the King of Babylon and his Princes;)
" *to* OPEN *before him* THE TWO-LEAVED
" GATES; *and* THE GATES SHALL

" fluebant flumina Tigris & Euphrates; quorum
" curſum avertit Cyrus, ut exſiccato alveo ſubintra-
" rent Milites Civitatem," &c. Crit. Sac. Tom. 4. p. 5186. And Grotius upon the ſame Text ſays,
" Hoc pertinet ad id quod Cyrus fecit ut Babylonem
" caperet: amnem enim Euphratem diffidit & parte
" ejus in lacus abducta per alveum veterem in urbem
" ingreſſus eſt. Hiſtoria eſt apud Jeremiam li. 32.
" & apud Herodotum."

" NOT

" NOT BE SHUT. (Compare this with Zenophon's Account of the Palace Gates being OPENED on the firſt Alarm.) " *I will go before thee and make the* " *crooked places ſtraight: I will break in* " *pieces the Gates of Braſs, and cut in* " *ſunder the Bars of Iron: and I will* " *give thee the Treaſures of Darkneſs,* " *and hidden riches of Secret places,*" (alluding probably to the immenſe quantities of Gold in the ſecret Chapels of the Babyloniſh Idols within the great ancient (184) Tower.) " *that thou mayeſt* " *know that I the Lord, which call* (thee)

(184) Herodotus, who was at Babylon before the Perſian Conqueſt, gives ſome account of this, according to the intelligence he had received from the Babyloniſh Prieſts (for ſtrangers were not permitted to ſee them), whereby they might with great propriety be called—*The* " *hidden riches of ſecret places*;" and they were alſo very properly called " *Treaſures of* " *Darkneſs*," being dedicated to *Demons*; for the greateſt part of the gold was worked up into the various imaginary forms of the falſe Deities. There was one Golden Idol of Jupiter of an immenſe ſize.

" BY THY NAME, (am) *the God of If-*
" *rael.*" And in the next verſe the Prophet aſſigns the reaſon why the Almighty thus called upon CYRUS, viz. —" *for Jacob my Servant's ſake, and If-*
" *rael mine elect, I have even called thee*
" BY THY NAME: *I have* SURNAMED
" THEE, *though thou haſt not known me.*
" *I* (am) *the Lord,*" (or rather *I* (am) JEHOVAH) " *and* (there is) *none elſe,*
" (there is) *no God beſide me: I girded*
" *thee,*" (or ſtrengthened thee) " *though*
" *thou haſt not known me,*" &c. and God's PURPOSE in raiſing up CYRUS is ſtill more clearly declared in the 13th verſe, —" *I have raiſed him up in* RIGHTE-
" OUSNESS, *and I will* DIRECT ALL
" HIS WAYS: *he ſhall* BUILD MY CITY,
" *and* HE SHALL LET GO MY CAP-
" TIVES," (mark this ye wretched Slave-holders) " NOT FOR PRICE, NOR
" REWARD, *ſaith the Lord of Hoſts;*" and accordingly *the Proclamation of Free-*

dom to the Jews and the Decree for rebuilding the Temple were made in the firſt year of Cyrus. See Ezra i. 1.

Now let my Readers ſeriouſly compare theſe accounts of God's peculiar favour to CYRUS, THE RESTORER OF LIBERTY, with the accounts (which I have already recited) of GOD's oppoſite treatment of that man who "OPENED NOT THE HOUSE OF HIS PRISONERS." Iſaiah xiv. 17.

Cyrus by the Almighty was expreſsly called, in the 45th chapter of Iſaiah, "HIS ANOINTED:"—"*Thus ſaith the Lord to* HIS ANOINTED, *to* CYRUS;" and לְמְשִׁיחוֹ לְכוֹרֶשׁ, literally "*to his Meſſiah* (186), *to Cyrus*," &c. for Cyrus

(185) In the Septuagint the paſſage is rendered τῳ Χριστῳ μȣ Κυρῳ, and literally from thence in the Latin Vulgate "*Chriſto meo Cyro*," *to Cyrus my Chriſt.*

Cyrus, by *freely* reſtoring a great Nation to their *natural liberty* from a heavy Bondage under the Babylonian Tyrant, might juſtly be eſteemed a Type of that future *great Reſtorer to univerſal Liberty*, foretold by the ſame Prophet, who was afterwards to *enfranchiſe* all Mankind from a *much worſe Bondage under the Empire of Satan* (186.)

This

Chriſt. By Munſter it is rendered "MESCHIÆ SUO; "*hoc eſt*" (ſays he) "*Regi ſuo. Vocatur autem* Co- "RESCH *ſeu* CYRUS MESCHIAS *& Rex Domini, quod* "*ille ordinaverit eum in Regem per quem diſpoſuerat de-* "*vaſtare Regnum Babylonicum, quodque* CHRISTI: "VERI MESCHIÆ *Typum gereret.*" Crit. Sac. Tom. 4. p. 5190. And the learned *Forerius*, upon the ſame Text, remarks as follows: "*Nomine* משיח "*Reges propter* UNCTIONEM *dicebantur.* CYRUM "*autem* SUUM REGEM *vocat Dominus quòd ab eo electus* "*fuiſſet, & quòd ad implendam voluntatem ſuam eum* "*deſtinaſſet. Illi etenim Reges qui ſervis Dei favent,* "*qui eos* IN LIBERTATEM ASSERUNT, *qui hoſtes* "*eorum oppugnant, digni ſunt qui* DEI REGES *dicantur.* "*Verùm enimvero quia de reductione captivitatis iſti-* "*tuebat ſermonem, de Cyro, per quem eos reducturus* "*erat, plura dicendi cepit occaſionem, quòd is eſſet* "CHRISTI DOMINI *Typus & Figura.*" Crit. Sac. Tom. 4. p. 5194.

(186) "*The*

This ſpiritual *Freedom* is, indeed, clearly tendered to *all men:* but how many

(186) "*The Spirit of the Lord God* (is) *upon me*; "*becauſe the Lord*" (*viz.* Jehovah) "HATH ANOINTED ME *to preach good tidings unto the meek*; *he* "*hath ſent me to bind up the broken-hearted, to* PROCLAIM LIBERTY TO THE CAPTIVES, *and the* "OPENING OF THE PRISON TO (them that are) "BOUND; *to proclaim the acceptable year of the* "*Lord, and* THE DAY OF VENGEANCE OF OUR "GOD," &c. Iſaiah lxi. 1, 2. And alſo in a former chapter:—"*To open the blind eyes, to* BRING OUT "THE PRISONERS FROM THE PRISON, (and) *them* "*that ſit in darkneſs out of the* PRISON-HOUSE." &c. Chap. xlii. 7. This Prophecy of Iſaiah, that Chriſt ſhould PROCLAIM LIBERTY TO THE CAPTIVES, was acknowledged and read, *even by* CHRIST *himſelf*, in the Synagogue of Nazareth on the Sabbath-day*, and declared to be then *fulfilled:* — "*This* "*day*" (ſaid our Lord) "*is this Scripture fulfilled in* "*your ears.*" But alas! the greateſt part of the Nation obſtinately and wickedly rejected that GLORIOUS FREEDOM which was then *proclaimed*; whereby they drew down God's ſevere Vengeance upon themſelves, being ſoon after deprived even of that *temporal Inhe-*

* The Evangeliſt Luke gives an account of this remarkable event chap. iv. and ſeems to have blended together the two Prophecies which I have recited above, as neither of them ſingly will anſwer exactly the quotation he has given from Iſaiah, though, taken together, they amount very nearly to the ſame thing.

many are they who, for the ſake of a little worldly profit, are again entangled in the ſnares and temptations of their *ſpiritual Enemy*, and ſubmit themſelves to his *Bondage!* How can we ſuppoſe, that thoſe men are FREE from THE MAMMON OF UNRIGHTEOUSNESS, who are led by the temptations of pri-

ritance, (which they ſeemed to value above all other things) after ſuffering the moſt extraordinary ſlaughters and calamities of an unſucceſsful and deſtructive war in defence of it, and of their TEMPORAL LIBERTIES! And they *remain in exile* to this day, a living Teſtimony to the Truth of Prophecy *, and an Example to all the Nations, wherever they are diſperſed, of GOD's VENGEANCE againſt the Rejecters of his divine Revelation!

* "*And when he*" (Jeſus) "*was come near*" (that is, to Jeruſalem) "*he beheld the City, and* WEPT OVER IT, *ſaying*, "*If thou hadſt known, even thou, at leaſt in this thy day, the things* "(which belong) *unto thy peace! But now they are hid from thine* "*eyes. For the days ſhall come upon thee that thine Enemies ſhall* "*caſt a Trench about thee, and compaſs thee round, and keep thee in on* "*every ſide*," (and it is very remarkable, that the Romans, after trying all the uſual means in vain, ſhould at length be obliged to have recourſe to *this method* before they could ſucceed,) "*and* "*ſhall lay thee even with the ground, and thy Children within thee:* "*and they ſhall not leave in thee one ſtone upon another, becauſe* "*thou kneweſt not the time of thy viſitation.*" Luke xix. 41—44. Thus Chriſt *proclaimed* "THE DAY OF VENGEANCE OF OUR "GOD,"—agreeable to Iſaiah's prophecy, already recited in this note, p. 299.

vate

vate intereſt to infringe the NATURAL RIGHTS OF MANKIND, by uncharitably retaining their *Fellow Men* in an *involuntary* SERVITUDE!

Can any injury, except that of *taking away a man's* LIFE, exceed that of *taking away a man's* LIBERTY, who has never offended us! Can any *robbery* or *injuſtice* whatſoever be more atrocious than that of wearing out our *poor Brethren* in a hard *involuntary ſervice, without* WAGES *or* REWARD! thereby continually *robbing them of the Fruit of their Labours!* Have I not ſhewn, by unqueſtionable examples from Scripture, that this is *a crying ſin,* and that the Almighty hath denounced Wo (187) againſt all ſuch Offenders? Do we not

(187) "*Wo unto him that buildeth his Houſe by Unrighteouſneſs, and his Chambers by Wrong*; (that) "USETH HIS NEIGHBOUR'S SERVICE WITHOUT "WAGES, AND GIVETH HIM NOT FOR HIS "WORK;" *&c.* Jer. xxii. 13.

profeſs

profeſs to ſerve THE SAME GOD who ſo ſeverely puniſhed the Jews for *this very crime?* And is there any juſt ground to hope, that GOD, who ſpared not his own peculiar People, will, nevertheleſs, excuſe the Inhabitants of *Great Britain and her Colonies*, when they are *wilfully guilty* of the ſame offence!

The whole tenour of the Scriptures teaches us, that SLAVERY was ever *deteſtable in the ſight of God*, inſomuch that it has generally been denounced (and, of courſe, inflicted) as the puniſhment of the moſt abandoned Sinners; of which I have already given a great variety of inſtances.

Let us therefore, before it is too late, take warning by theſe tremendous examples of GOD'S VENGEANCE againſt this kind of *Oppreſſion*, which the Scrip-

tures hold forth, not only to *this Nation*, but to all the World beſides! The examples which I have quoted of *God's Vengeance*, denounced againſt the *Iſraelites* and *Jews* for TYRANNY, are not more ſtriking than the examples of VENGEANCE denounced againſt the very *Inſtruments of that* VENGEANCE (the Aſſyrians and Babylonians) expreſsly on *the ſame account*; for though the latter were mere *Inſtruments in God's hand*, to puniſh the Jews *in kind*, yet they were themſelves ſubjected to the like RETRIBUTION!

Nay, THE VENGEANCE was denounced particularly againſt the Chaldeans (and the cauſe of it, alſo, was declared) *long before they were guilty of the offence*, as I have before remarked, even while the Jews, the Nation vindicated by this puniſhment, were exerciſing that *Tyranny* at home for which they

were

were then doomed to the *Babylonian Yoke*, and thereby laid the foundation for the future retaliated CAPTIVITY *of their haughty* CONQUERORS *the Chaldeans!*

And have not we juſt reaſon to dread the ſevere VENGEANCE OF ALMIGHTY GOD, when it is notorious, that the *Tyranny* exerciſed in the Britiſh Colonies is infinitely more unmerciful than that which was formerly exerciſed by the *Chaldeans*, inſomuch that the ſtate of the Jews in their *Captivity* might be eſteemed rather as *Freedom* than *Bondage*, when compared with the *deplorable Servitude* of the wretched NEGRO SLAVES, as well as of the white Servants, in our Colonies?

What muſt be the conſequence of ſuch abominable wickedneſs?

By

By as much as we exceed the Aſſyrians and Babylonians in religious knowledge, by ſo much more ſeverely may we expect the hand of God upon us for our monſtrous abuſe of ſuch advantages!

The Inhabitants of *Great Britain* and the Inhabitants of *the Colonies* ſeem to be almoſt equally guilty of *Oppreſſion!*

THE COLONIES *proteſt* againſt the Iniquity of the SLAVE-TRADE; but, nevertheleſs, continue to hold the poor wretched *Slaves* in a moſt *deteſtable Bondage!* GREAT BRITAIN, indeed, keeps *no Slaves*, but publicly encourages the *Slave-trade*, and contemptuouſly neglects or rejects every petition or attempt of the *Coloniſts* againſt that notorious wickedneſs!

The Houſe of Burgeſſes in *Virginia*, tranſmitted a very ſenſible and reſpectful Petition to the King (188), dated the 1ſt of April, concerning the *Iniquity*, *Inhumanity*,

(188) Extracts from the minutes of the Houſe of Burgeſſes in Virginia.

Wedneſday, April 1ſt, 1772.

Moſt Gracious Sovereign,

WE your Majeſty's dutiful and loyal ſubjects the Burgeſſes of Virginia, now met in general aſſembly, beg leave with all humility to approach your Royal Preſence.

The many inſtances of your Majeſty's benevolent intentions and moſt gracious diſpoſition to promote the proſperity and happineſs of your ſubjects in the colonies, encouraged us to look up to the Throne, and implore your Majeſty's paternal aſſiſtance, in averting *a Calamity of a moſt alarming nature.*

The importation of ſlaves into the colonies from the coaſt of Africa hath long been conſidered as a trade of *great Inhumanity*, and under its preſent encouragement, we have too much reaſon to fear *will endanger the very exiſtence of your Majeſty's American dominions.*

We are ſenſible that ſome of your Majeſty's ſubjects in Great Britain may reap emolument from this ſort of Traffic; but when we conſider that it greatly retards the ſettlement of the colonies with *more white inhabitants*, and may *in time have the moſt deſtructive influence*,

Inhumanity, and *deſtructive Influence* of the AFRICAN SLAVE-TRADE, to which

influence, we preſume to hope, that the intereſt of a few will be diſregarded, when placed in competition with the ſecurity and happineſs of ſuch numbers of your Majeſty's dutiful and loyal ſubjects.

Deeply impreſt with theſe ſentiments, we moſt humbly beſeech your Majeſty to remove all thoſe reſtraints on your Majeſty's Governors of this colony, which inhibit their aſſenting to ſuch laws as might check ſo very pernicious a commerce.

Your Majeſty's antient colony and dominion of Virginia hath at all times, and upon every occaſion, been entirely devoted to your Majeſty's ſacred perſon and government; and we cannot forego this opportunity of renewing thoſe aſſurances of the trueſt loyalty and warmeſt affection, which we have ſo often, with the greateſt ſincerity, given to the beſt of Kings, whoſe wiſdom and goodneſs we eſteem the ſureſt pledge of the happineſs of all his people.

Reſolved, nemine contradicente, That the Houſe doth agree with the Committee in the ſaid addreſs to be preſented to his Majeſty.

Reſolved, That an addreſs be preſented to his Excellency the Governor, to deſire that he will be pleaſed to tranſmit the addreſs to his Majeſty, and to ſupport it in ſuch manner as he ſhall think moſt likely to promote the deſirable end propoſed.

(COPY.)

not the leaſt Anſwer hath yet been returned!

The Freeholders and Inhabitants of the County of *Somerſet*, in *New Jerſey*, alſo, through their "*regard to the civil* "*and* RELIGIOUS *Intereſt of the Country*, "*and the eſtabliſhed Rights of Mankind*," preſented to the Governor, Council, and Repreſentatives of that Province a very ſeaſonable Teſtimony againſt that *wicked* "*Traffic which has Slavery for* "*it's object*," praying them to "*provide* "*againſt the future Importation of Slaves* "*into that Colony*," and "*to enable ſuch* "*perſons as ſhall chuſe it to manumit their* "SLAVES *upon equitable Principles to* "*the Owners and the Public*," &c. (189).

(189) To the Governor, Council, and Repreſentatives of the Province of New Jerſey, in General Aſſembly met.

The Petition of ſundry Freeholders and Inhabitants of the County of Somerſet,

Reſpectfully

Another Petition upon the like benevolent principles was preſented to the ſame Aſſembly by "*divers Inhabitants of the* "*County of* ESSEX *in the ſaid Province*," wherein they alſo ſignified their diſſatisfaction concerning "*an Act of Aſ-* "*ſembly in force for preventing the manu-*

Reſpectfully ſheweth,

THAT your Petitioners, influenced with an equal regard to the civil and religious intereſts of this Province and the eſtabliſhed Rights of Mankind, have with concern often viewed that Traffic, which has *Slavery* for it's object, in a light very *unfriendly* to both; and it has afforded pleaſure to obſerve the liberal advances which of late have been made among all ranks of people towards the diſcountenance of that Trade, and promotion of Juſtice to thoſe who have thereby been deprived of their *Liberty*. Hence your Petitioners are induced to addreſs the Legiſlature, and to requeſt, that a ſubject ſo important may receive that attention which it deſerves. Your Petitioners alſo beg, that you will not only provide againſt the future importation of Slaves into this Colony, by ſuch ways as you may think beſt, but to enable ſuch perſons as ſhall chuſe it to manumit them by making them uſefui and happy upon equitable principles to the Owners and the Public, as in your wiſdom may appear moſt conducive to thoſe good ends. And your Petitioners ſhall pray, *&c.*

" *mitting and ſetting free any Negro* " *Slave*," &c. whereby many " *are* " *obliged to keep their Fellow Men in a* " *Slavery to them unlawful, and contrary* " *to their Chriſtian Principles*," &c. And they exhort the Aſſembly " *to obtain an* " *alteration of his Majeſty's Inſtruction to* " *the Governor relating to the African* " *Trade*," &c. (190) A number alſo of

(190) To the Honourable Houſe of Repreſentatives, now ſitting at Burlington in the Province of New Jerſey.

The humble Petition of divers Inhabitants of the County of Eſſex in the ſaid Province, ſheweth,

THAT many of his Majeſty's loyal ſubjects in this Province obſerve, with uneaſineſs, the great increaſe of negro ſlaves from the coaſt of Africa, which is conſidered, not only as preventative of the importation and increaſe of white ſervants and labourers, by which the preſent extravagant price of labour would be proportionably leſſened, but alſo as laying a foundation of that which may hereafter prove dangerous to Government, and ſubverſive of the liberties of the people, it being juſtly obſerved, " That ſlaves are the " natural enemies of ſociety, and their numbers muſt

" always

of the Inhabitants of the City and County of *Philadelphia* bore the like teſtimony

" always be dangerous." It is alſo with diſſatisfaction that ſome of the inhabitants of this province obſerve an Act of Aſſembly in force, for preventing the manumitting and ſetting free any negro ſlave, however healthy and able to earn his or her living, without ſuch terms as many are wholly unable to, and others cannot without great difficulty comply with, whereby they are obliged to keep their fellow men in a ſlavery (to them unlawful and contrary to their Chriſtian principles). In order therefore to remedy theſe growing evils, your petitioners humbly pray this Honourable Houſe, that they would take ſuch meaſures as to them in their wiſdom may ſeem meet, to obtain an alteration of his Majeſty's Inſtruction to his Excellency the Governor, relating to the African trade, ſo that his Excellency may be at liberty to conſent to ſuch laws for the preventing the future importation of negro ſlaves into this province, as to the Legiſlature may appear juſt and reaſonable. And alſo that the Act of Aſſembly relating to the manumitting of negro ſlaves may be repealed, and the inhabitants of this province allowed by law to ſet free any of their negro ſlaves, who ſhall appear to ſome proper judicature to be able of body and ſound in mind, and under a certain age to be fixed by this Honourable Houſe, or under ſuch other reaſonable reſtrictions, as to the Legiſlature may ſeem juſt and reaſonable.—And your petitioners as in duty bound ſhall ever pray.

againſt

againſt the African Trade in a pathetic and earneſt Petition to their Provincial Aſſembly; wherein they take notice of the example ſet them by the Province of *Virginia* in petitioning the King, "*from a deep ſenſibility of the danger and* "*pernicious conſequences which will be* "*attendant on a Continuation of this moſt* "*iniquitous Traffic*" (191). But the Aſſembly,

(191) To the Repreſentatives of the Freemen of the Province of Pennſylvania in Aſſembly met.

The Petition of a number of the Inhabitants of the City and County of Philadelphia,

Reſpectfully ſheweth,

THAT the importation of the natives of Guinea, to be ſold and uſed as ſlaves in the provinces and iſlands of the Britiſh dominions in America, has long been an occaſion of deep concern to a great number of the Inhabitants of this province, as well on account of its inconſiſtency with the whole tenor of the Chriſtian religion, as becauſe of the evil influence it has on the religious and moral conduct of the people, and the dreadful conſequence which, it is to be feared, will one day attend in thoſe parts where it prevails.

We

ſembly, being deſirous firſt to know what reception the abovementioned neglected *Virginian* Petition had met with at Court, poſtponed their addreſs to the Throne; and inſtead of it tranſmitted

We are the more encouraged to lay this important object before you, as we underſtand ſome of the colonies have been led into ſerious conſideration, as well of the iniquity of the practice, as of the dangerous ſituation ſome of them are in, particularly the province of *Virginia*, whoſe Houſe of Burgeſſes has lately *petitioned the King*, from a deep ſenſibility of the danger, and pernicious conſequences which will be attendant on a continuation of this MOST INIQUITOUS TRAFFICK.

We your petitioners, therefore, moſt earneſtly beſeech you, to take this matter, which we apprehend to be of the utmoſt conſequence to the welfare and ſafety of the Britiſh colonies, under your moſt ſerious conſideration, and to uſe your utmoſt endeavours with the other colonies, in making ſuch repreſentations to the King as to you may appear moſt effectual towards putting a ſtop to this mighty evil."

Signed by about two hundred perſons, amongſt whom were, the provoſt of the academy, and three other clergymen of the church of England, being all that are in this city, five Preſbyterian Clergymen, and four other Miniſters, the reſt reſpectable Inhabitants.

an Act of Aſſembly for the King's *Aſſent*, whereby they laid a heavy duty on the head of every Slave that ſhould be *imported*, amounting almoſt to a prohibition of the *iniquitous Traffic*; but this ſeaſonable attempt to diſcourage *the crying national ſin*, met with a very cold reception it ſeems on this ſide of the Atlantic, and the Bill was abſolutely *rejected*; ſo that the *horrid* Guilt of perſiſting in that *monſtrous Wickedneſs* muſt reſt on this ſide of the Atlantic! Is this —to "*execute Judgement and righteouſneſs?*" Is this to "*deliver the* SPOILED "*out of the hand of the* OPPRESSOR?" Is this to "*do no wrong*," to "*do no* "*violence to the* STRANGER?"

Does not the ſame God, who warned the *impolitic Zedekiah* by the mouth of his Prophet, alſo equally warn us by *the written word* which he hath given

to us "*for doctrine, for reproof, for cor-*
"*rection, for inſtruction in righteouſneſs?*"
2 Tim. iii. 16.

Does he not equally warn us by theſe everlaſting Records of his tremendous Judgements and dreadful VENGEANCE even againſt his own *peculiar people?* For—"*all theſe Things happened unto* "*them for enſamples:*" (as I have before obſerved) "*and they are written for our* "*admonition, upon whom the Ends of the* "*World are come.*" 1 Cor. x. 11.

And yet with all theſe ſpiritual advantages, I fear we far exceed the Jews in the enormity and multitude of our *National Oppreſſions:* how then ſhall we eſcape the juſt Vengeance of God, if we perſevere in theſe inhuman practices? Is this the return we make to God for the Bleſſing of a Chriſtian Edu-

cation! Surely *he hath expected better things of us!* Have we not juſt reaſon to fear that he will condemn this nation as he did the Jews of old? ſaying—— "*he looked for* JUDGEMENT, *but behold* "OPPRESSION; *for* RIGHTEOUSNESS, "*but behold a* CRY!" Iſaiah v. 7.

As God never changes, it is impoſſible that this nation ſhould eſcape his *juſt retribution*, and ſtill perſiſt in violating *the natural Rights* of mankind!

Reflect, my Countrymen, for a moment, upon the preſent ſtate of thoſe enormous national Tranſgreſſions, the *African Slave Trade* encouraged *in* GREAT BRITAIN, and the *toleration of Slavery* in THE BRITISH COLONIES, and you will readily perceive that we muſt ſtand *condemned* even if we *judge ourſelves!* and how then ſhall we appear before

that

that Righteous *Judge*, who is no reſpecter of perſons? How can we hope to eſcape the DIVINE VENGEANCE when we know that the Almighty hath even *bound himſelf* with a moſt ſolemn oath never to forget *any ſuch acts of* OPPRESSION? "*The Lord hath ſworn by the* "*excellency of Jacob*, SURELY *I will* "*never forget any of their works*," or rather "*all their works*," כל מעשיהם; amongſt which the SLAVE-TRADE, in particular, is expreſsly mentioned in the preceding verſe, *viz.* "*buying the* "*Poor for Silver*," *&c.* And then he condeſcends *to appeal*, as I before remarked, to *human Judgement* concerning the propriety, or rather the neceſſity and certainty, of the Divine Vengeance for ſuch National Wickedneſs!—"*Shall not the Land tremble for* "*this? and every one mourn that dwelleth* "*therein?*" Amos viii. 6—8. And in like

like manner by the Prophet Jeremiah:— "*Shall I not viſit for theſe things? Shall* "*not my Soul be avenged on ſuch a Nation* "*as this?*" Chap. v. 9. Theſe Judgements, indeed, were denounced againſt the *Jews*; but ſurely common ſenſe muſt teach us that they are equally applicable at home, that is, "*on ſuch a* "*Nation* AS THIS," my Countrymen!

But there is ſtill a way to eſcape, if my Countrymen have but grace to take warning! And therefore to the unqueſtionable Examples of GOD's *Retribution* and *Vengeance* which I have already given, let me add, before I conclude, one very remarkable Example of GOD's *Vengeance* for *National Oppreſſion* being actually *averted* by the ſeaſonable interpoſition of *a few individuals*, who procured the *diſmiſſion* and *enfranchiſement* of a large body of poor

enſlaved

enſlaved people, and thereby appeaſed the *denounced* Wrath of our merciful God!

In the beginning of the 28th chapter of the ſecond Book of Chronicles, an account is given of the abominable *Idolatry* and Wickedneſs of Ahaz King of Judah, "*who* (even) *burned his Chil-* "*dren in the Fire*," and by that ſuperlative degree of *Uncharitableneſs* and *Inhumanity* demonſtrated a voluntary ſubmiſſion to that *heavy Yoke of Bondage* under the *Grand Spiritual Enemy of Mankind*, from which the *Almighty Protector* of the Creation had ſo glorioufly delivered his Anceſtors, "*after the abomi-* "*nations*" (ſays the Text) "*of the Hea-* "*then, whom the Lord had caſt out be-* "*fore the Children of Iſrael. He ſacri-* "*ficed alſo and burned incenſe in the high* "*places, and on the hills, and under every* "*green*

" *green tree. Wherefore the Lord his*
" *God delivered him into the hand of the*
" *King of* SYRIA ; *and they ſmote him,*
" *and* CARRIED AWAY A GREAT
" MULTITUDE OF THEM CAPTIVES,
" *and brought* (them) *to* DAMASCUS.
" *And he was alſo delivered into the hand*
" *of the King of* ISRAEL, *who ſmote him*
" *with a great ſlaughter : for* PEKAH"
(the King of Iſrael) " *the Son of* RE-
" MALIAH *ſlew in Judah* AN HUNDRED
" AND TWENTY THOUSAND IN ONE
" DAY, *all valiant men* ; *becauſe* THEY
" HAD FORSAKEN THE LORD GOD OF
" THEIR FATHERS. *And* ZICHRI, *a*
" *mighty man of Ephraim, ſlew* MAA-
" SEIAH THE KING'S SON, *and* AZ-
" RIKAM THE GOVERNOR OF THE
" HOUSE, *and* ELKANAH (that was)
" NEXT TO THE KING. *And the Chil-*
" *dren of* ISRAEL *carried away captive*
" *of their Brethren* TWO HUNDRED
" THOUSAND WOMEN, SONS AND
" DAUGH-

" DAUGHTERS, *and took alſo away much*
" *ſpoil from them, and brought the ſpoil*
" *to Samaria. But a Prophet of the*
" *Lord was there whoſe name* (was)
" ODED: *and he went out before the*
" *Hoſt that came to Samaria,*" (tha tis, as they returned from the War to Samaria with their Captives and Booty,) " *and*
" *ſaid unto them,* " *Behold, becauſe the*
" LORD GOD *of your Fathers was wroth*
" *with Judah, he hath delivered them*
" *into your hand, and ye have* SLAIN
" THEM IN A RAGE (that) REACH-
" ETH UP UNTO HEAVEN. *And now*"
(ſaid the Prophet) " *ye purpoſe to* KEEP
" UNDER *the Children of Judah and Je-*
" *ruſalem for* BOND-MEN *and* BOND-
" WOMEN *unto you:* (but are there)
" NOT WITH YOU, EVEN WITH YOU,
" SINS *againſt the* LORD *your* GOD?
" *Now hear me therefore, and* DELIVER
" THE CAPTIVES AGAIN, *which ye*
" *have* TAKEN CAPTIVE OF YOUR

" BRETHREN: FOR THE FIERCE " WRATH OF THE LORD (is) UPON " YOU." 2 Chron. xxviii. 9—11. And may it not be ſaid in theſe latter days, with *equal Truth*, to the Inhabitants of GREAT BRITAIN and HER COLONIES, " *Are there not with you, even with* " *you, Sins againſt the* LORD *your* GOD?" that is, *are there not with you* already a ſufficient number of SINS (for which, unleſs you repent, you will certainly be accountable) but that you muſt preſumptuouſly " *add to your Sins and to* " *your Treſpaſs*" the horrid guilt of SLAVERY and OPPRESSION, to haſten GOD'S VENGEANCE upon you? but that you muſt ſuddenly heap up the meaſure of your iniquity by tolerating in your Colonies a much more grievous *Slavery*, a much more numerous *Bondage*, than the Iſraelites were ever guilty of? Yet in Iſrael, there were found four Chiefs or Noblemen—" *Heads of the Children*

" *of*

" *of Ephraim*," who were zealous to avert God's Wrath, and ſave their Country by a ſpeedy reſtoration of the JEWISH CAPTIVES to their *natural freedom.* They valiantly " STOOD UP " *againſt them that came from the War*," —(which were, probably, not only PEKAH, *their King, and his Princes*, but alſo the principal Warriours of their Country; ſee the 6th, 7th, and 14th verſes)—" *and ſaid unto them, Ye ſhall* " *not bring in* THE CAPTIVES *hither.*"— Theſe were peremptory Terms, which ſhewed, that they were ready to riſk their Lives in ſo good a cauſe; and, at the ſame time, they aſſigned the reaſon of their oppoſition in a SOLEMN PROTEST—" *for whereas*" (ſaid they) " *we* " *have offended againſt the Lord* (already), " *ye* INTEND TO ADD (more) TO OUR " SINS *and to* OUR TRESPASS:—*for* " *our Treſpaſs is great, and* (there is) *fierce* " *wrath againſt Iſrael.*" Ver. 12, 13.

This reaſon, as well as the undaunted Reſolution of thoſe who gave it, had the proper effect upon the Iſraelitiſh Soldiers, who, notwithſtanding the general depravity of their countrymen, *ſtill deſerved the name of* MEN, by demonſtrating, that they were not inſenſible to REASON, and that they thought themſelves entitled (though SOLDIERS) to that *common Right of* HUMAN NATURE, *the Right of judging for themſelves in matters of conſcience*, without which no man can be truely *honourable*; for as ſoon as they heard the juſt remonſtrance of the four Noblemen, they quitted *the Prey* and *the Plunder* (a hard thing for Soldiers to ſubmit to) without waiting, it ſeems, for the word of command from the King or his Princes! —"*So the armed men*" (ſays the Text) "*left the Captives and the Spoil before* "THE PRINCES *and* ALL THE CONGREGATION." Ver. 14.

Here

Here (be pleaſed to obſerve) is a *National Council* at once aſſembled in the field; *the whole Power of the People*—" THE PRINCES AND ALL THE CON-" GREGATION."

What were their Deliberations on this occaſion does not appear, nor their RESOLUTIONS, or rather, they ſeem to have been totally IRRESOLUTE, wavering between what was a RIGHT TO BE DONE and PRIVATE INTEREST; as if each man was unwilling to give up his *ſhare of the booty*, and yet aſhamed openly to reſiſt the active Reſolution of the four Chiefs on ſo charitable a cauſe; for theſe four Noblemen, it ſeems, at laſt boldly took upon themſelves the whole buſineſs;—" *and the men*" (ſays the Text) " *which were expreſſed by name*," (viz. the four Noblemen mentioned in the 12th verſe) " ROSE UP, *and* TOOK " THE CAPTIVES, *and* WITH THE " SPOIL

" SPOIL CLOTHED *all that were naked* " *among them, and arrayed them and ſhod* " *them, and gave them to eat and to drink,* " *and anointed them, and carried all* " *the feeble of them upon aſſes, and* " *brought them to Jericho the City of* " *Palm-Trees, to their brethren: then* " *they returned to Samaria.*" Thus an immediate Judgement from God upon Iſrael was averted by the ſpirited oppoſition of FOUR individuals againſt a *whole Nation!* But Great Britain and her Colonies, which forcibly detain more than FOUR times the number (192) of wretched

(192) By *an account of the European ſettlements in America, printed in* 1770, we are informed that " *there* " *are allowed to be in* OUR WEST INDIES *at leaſt two* " *hundred and thirty thouſand* NEGRO SLAVES." Vol. 2, p. 117. " *In* VIRGINIA" (ſays the ſame author) " much the larger part of the inhabitants are the " NEGRO SLAVES, who cannot be much fewer " *than* AN HUNDRED THOUSAND SOULS; *they an-* " *nually import*" (ſays he) " *into the two tobacco colo-* " *nies between* THREE AND FOUR THOUSAND OF " THESE SLAVES:" p. 216, 217; and in Maryland,

(as

wretched Captives in an involuntary ſervitude, much more intolerable than any that the *Iſraelites* were ever guilty of exacting!—GREAT BRITAIN which recruits the ravages of her Cruelty, Oppreſſion, and Injuſtice, by an *annual* ſupply of more than *fifty thouſand poor* (193) *African* STRANGERS (againſt whom

(as the ſame author informs us in p. 233.) "*the* "*Negroes* (are) upwards of SIXTY THOUSAND."

The number of ſlaves already mentioned (without reckoning the multitudes ſince tranſported to the new increaſing ſettlements in the Grenada Iſlands, and in the iſlands of Tobago, Dominica, and St. Vincents; as alſo excluſive of the multitudes in the two Carolinas, the two Floridas, Georgia, the two Jerſeys, New York, &c.) amount to THREE HUNDRED AND NINETY THOUSAND SOULS, at the leaſt computation: ſo that if the multitudes actually omitted in this account, were truely added, the *oppreſſion* would appear enormous! The total amount of the *oppreſſed* multitude, perhaps would not fall far ſhort of the numerous Bondage of *oppreſſed Iſraelites* which firſt drew down the exemplary and ever memorable VENGEANCE *of the* ALMIGHTY, upon the hardened *Egyptian* Tyrant and his kingdom!

(193) See note in page 147.

they

they have not the leaſt pretence of war or quarrel)—" MEN AND WOMEN; " SONS AND DAUGHTERS"—" FOR " BONDMEN AND FOR BONDWOMEN" to be worn out with unremitted labour, like thoſe poor injured creatures whoſe places they ſupplied!—*Great Britain*, I ſay, with all this accumulated load of guilt has not yet produced *four Chiefs or Noblemen* to PROTEST againſt this moſt abominable Tyranny, and " to " *ſtand in the Gap*," with reverential fear of God, to avert the DIVINE VENGEANCE, though *Religion*, *Humanity*, and even *Common Senſe* ought to have prompted them to it!—May we not too aptly compare the principal crimes of the *Jews*, (for which *they loſt their liberty*), to the preſent crying Sins of GREAT BRITAIN AND HER COLONIES!—" *In the midſt of thee*" (ſaid a Prophet from God) " *have they* DEALT " BY OPPRESSION WITH THE STRAN-

" GER : *in thee have they vexed the*
" *Fatherleſs and the Widow.*" Ezek.
xxii. 7. And again, " *The People of*
" *the Land have uſed* OPPRESSION *and*
" *exerciſed* ROBBERY, *and have vexed*
" *the Poor and Needy: yea, they have*
" OPPRESSED THE STRANGER WRONG-
" FULLY. *And I ſought for* A MAN
" *among them that ſhould make up the*
" *hedge, and* STAND IN THE GAP *be-*
" *fore me for the Land, that I ſhould not*
" *deſtroy it: but I found none!* THERE-
" FORE *have I poured out mine indigna-*
" *tion upon them, I have conſumed them*
" *with the fire of my wrath:* THEIR
" OWN WAY *have I* RECOMPENSED
" UPON THEIR HEADS, *ſaith the Lord*
" *God.*" Ezek. xxii. 29—31. And have not the Inhabitants of *Great Britain* and *her Colonies*, therefore, juſt reaſon to expect a *ſimilar* VENGEANCE for *the like* OPPRESSIONS? Do they flatter themſelves, that the *ſame God* will permit them to go

on without *recompenſing* their "OWN "WAY" *upon their* HEADS! *Slavery* for *Slavery?* Or have they forgot, that the God of Iſrael, who thus reproved his peculiar People for holding their *Brethren* in BONDAGE, is the SAME "LORD GOD" *with whom we have to do?* and that he is UNCHANGEABLE? How would our Rulers and Chief Men bear a *repetition* of this unchangeable *word* in the preſence of God, when the Books are opened for Judgement:—"*I ſought for* "*a Man among them that ſhould make up* "*the hedge, and* STAND IN THE GAP "*before me for the Land, that I ſhould* "*not deſtroy it; but I* FOUND NONE!" May I not ſay, that even "*backſliding* "*Iſrael*" ſhall "*riſe up in Judgement* "*with this Generation, and ſhall condemn* "*it?*" As "*the backſliding Iſrael hath* "*juſtified herſelf more than treacherous* "*Judah,*" (Jer. iii. 11.) ſo ſhe hath ſurely "juſtified herſelf more than"

BRITAIN! for when the meaſure of her iniquity ſeemed to be filled by that notorious act of *Oppreſſion* in the reign of Pekah before-mentioned, there were yet found in her FOUR *worthy Advocates* "*to* STAND IN THE GAP *before* GOD "*for the Land*;" even four "*Chiefs*" (or Nobles) "*of the Children of Ephraim*," who boldly *proteſted* againſt the horrid crime of domeſtic *Slavery*. But *Great Britain*, though ſtaggering under a much heavier load of the ſame kind of Guilt, has not produced, out of her numerous *Peerage*, ONE SINGLE CHIEF to ſtand up "*for the Land*," and remove her burthen! Mark this, ye Right Reverend Fathers of our Church, who ſit with the PRINCES *of the Realm* to conſult the welfare of the State! Think not that I am inclined, through any miſguided prejudice (194), to charge your

(194) If I am prejudiced at all, I am ſure it is in favour of *Epiſcopacy*, for I not only entertain a moſt

your Order, in particular, with the omission. The *erring Sin* has hitherto been

sincere personal respect and esteem for several truly worthy and learned Individuals of that order, now living, but I am even descended from one of the same holy function, who in his correspondence with foreign Protestant churches, very ably defended and promoted the *Establishment of Episcopacy*; and, above all, I am thoroughly convinced by the Holy Scriptures that the institution of THAT ORDER in the Christian Church IS OF GOD; and that the only defect in the *English Establishment* of it, is the want of a FREE ELECTION * to the Office. For as it may clearly be proved

* The learned Judge Blackstone, in his Commentaries, book I. c. 11. p. 377. informs us, that "ELECTION *was, in* VERY "EARLY TIMES, *the usual mode of Elevation to the* EPISCO-"PAL CHAIR *throughout all Christendom; and this*" (says he) "*was promiscuously performed by the* LAITY, *as well as by the* "CLERGY," ("*per* CLERUM & POPULUM:") for which he cites very ample authorities. But afterwards a complaint of *tumultuous Elections*, together with the supposed Royal Prerogative of granting the Investiture of *Temporalities* (though the *Temporalities*, being originally granted to support the *Dignity* of the Office, cannot reasonably be so far drawn from the first intention, as to deprive the Office of that real *Dignity* which arises from a free Election) served the designs of Emperors and Kings as *a pretence* to invade *the Freedom of Election*; and the same *pretence* of TUMULT proved equally favourable to the opposite designs of Popes; so that these jarring interests seemed united, however, in their endeavours (as it were by one Spirit of *Antichrist*) to deprive the Church of her *ancient Right*, which (had

been far distant from your *sight*, and perhaps was never fully represented to you,

proved that the *Churches of Britain and Ireland* have a just and ancient *Right* to *elect* their own Bishops, and did actually exercise that right for many ages, till the antichristian Usurpations of *Monks* and *Popes* over the secular

(had it been maintained) would probably have prevented most of the future usurpations of the *Papal Antichrist*; and therefore "*the Policy of the Court of Rome at the same time began by degrees to* EXCLUDE THE LAITY *from any share in these* ELECTIONS," (says the learned Judge Blackstone,) "*and to confine them wholly to the* CLERGY, *which at length was completely effected.*" 1 Blackstone, c. 11. p. 378. The original ground for the complaint of *tumult* in these *Elections* was probably occasioned by the neglect of that unexceptionable Apostolic mode of Election described in Acts i. 15 to 26; for when Christianity began to be corrupted by Vows of *Celibacy*, and other Popish and Diabolical Doctrines, the *Clergy* and *Laity* began to have opposite interests to serve (which ought never to be) in the Choice of their Bishop, and, of course, the two contending parties would reciprocally depend upon their own activity, zeal, or address for success in the *Election*; so that *Tumult* (the old complaint) must be the necessary consequence; whereas had it been an indispensible form to nominate TWO qualified persons (viz. either *two* by the promiscuous suffrages of both parties, or *one* by each party), and afterwards, *in solemn prayer*, to submit the final decision to the Providence of God by a Lot (as in the *Apostolic Election*), there could be no room for contention: the undue influence and partiality of *Individuals* would be effectually checked; and, above all, the joint prayers of *both parties*, in an appeal to God's decision, would certainly add *Solemnity* (instead of *Tumult*) to the *Election*, if not also much additional

you, or, like *faithful Watchmen of Iſrael*, you would long ago have warned our Nation

ſecular (or parochial) Clergy occaſioned the interference of Kings, ſo it may as clearly be demonſtrated, that the preſent mode of *Election* by Writ of *Congé D'Eſlire*, ſent to the ſeveral Cathedral Chapters, together

ditional Dignity to the *Elected*. " *Dum ſecum habebant* APOS-" TOLI *Dominum, non uſi ſunt* SORTE: *neque poſt adventum* " *Paracleti ea ſunt uſi*, c. x. 19. xvi. 6 ſs. *ſed in uno hoc inter-* " *medio tempore, & in uno hoc negotio uſi ſunt*, CONVENIEN-" TISSIME." Bengelii Gnomon Nov. Teſt. p. 460. This remark opens to us a very ſatisfactory reaſon why the Apoſtles diſcontinued the primitive mode of *Election*, and took upon themſelves the appointment of *Biſhops*: for while they were endowed with manifeſt *ſupernatural power* in working Miracles, their authority to *appoint Biſhops*, without the formulary precautions of the firſt precedent, could not be queſtioned, becauſe their appointment of Biſhops was clearly the appointment of the *Holy Ghoſt*: but when theſe *extraordinary* gifts ceaſed in the Church, the primitive mode of Election became once more deſirable, as being beſt ſuited to the *ordinary* ſtate of the Church in all ſucceeding ages. This is not a ſingular opinion of my own: the learned Bengelius (p. 459) refers us not only to thoſe who have thought as I do, but alſo to examples of it's having been really practiſed in Epiſcopal Elections:—" *Hodie quoque in* ELEGENDIS EPIS-" COPIS SORTI LOCUM ESSE POSSE *cenſet juſtus Jonas ad hunc* " *locum, & memorabile exemplum refert Comenius in Hiſt. Eccleſ.* " *Slav.* § 60. *habet etiam b. Riegerus Böhm. Br. vol.* iii. *p.* 36." The primitive *Election*, mentioned in the Acts, was the Election of a *Biſhop*, as well as of an *Apoſtle*, the Office or Charge of a Biſhop being apparently included in the *Apoſtolic* Dignity; for though *Matthias*, on whom the lot fell, was immediately " *num-*

" *bered*

Nation of the Danger: but I now call upon you, IN THE NAME OF GOD, for

ther "*with a Letter Miſſive, containing the name of the "perſon which they ſhall Elect and Chuſe*" (agreeable to the Act of 25 Hen. VIII. ch. xx. ſec. 4.) is a total perverſion

"*bered among the eleven* APOSTLES," yet the vacant *Charge* to which he was elected was unqueſtionably an *Epiſcopal Charge*. The expreſſion of the Holy Ghoſt, in the Prophecy of the Pſalmiſt (Pſalm cix. 8. "*let another take* HIS OFFICE"), proves that the ſaid Office was of that nature; for the Hebrew word פקדתו, commonly rendered "*his office*," properly ſignifies *a* VISITATORIAL *office*, which expreſſion, by the ancient Authors of the Septuagint Verſion, as well as the *Apoſtle Peter*, was conceived to be of the ſame general import as an Office of SUPERINTENDENCY; and therefore they all called it *an Epiſcopate*, την Ἐπισκοπην αὐτου λαβοι ἑτερος, literally, "*let another* "*take his Epiſcopate*," or "*Biſhoprick*." Matthias, therefore, and the other Apoſtles were properly Ἐπισκοποι, or *Biſhops*; and the Right of Nomination to the vacant Charge was not then confined to the Apoſtles alone (as Dr. Hammond, without authority of Scripture, has aſſerted), but an appeal was made to the ſenſe of the whole Congregation, the Ὀχλος, or Crowd of 120 Perſons then preſent, by the Apoſtle Peter, and *they* accordingly *appointed two*, και ἐστησαν δυο, and afterwards joining in ſolemn prayer, ſubmitted the deciſion or final *Election* by lot to the Providence of God!—"*Thou, Lord*," (ſaid they, ειπον) "*which* "*knoweſt the hearts of all men, ſhew of theſe* TWO *the* ONE "*whom thou haſt choſen.*"—"Ἀναδειξον ἐκ τουτων των δυο ἑνα ὁν "ἐξελεξω." The perſon on whom the lot fell might from the LOT (κληρος) be truly denominated CLERICUS, as he was thereby authorized to take upon himſelf *the* LOT *of ſervice*, λαχειν TON ΚΛΗΡΟΝ της διακονιας. The very learned and judicious Eraſmus was of the ſame opinion reſpecting the appointment

for assistance! *We know the Scriptures*, and therefore to you, my Lords, in particular

perversion of that just and ancient *Right* † abovementioned, and is entirely destructive of all the desirable purposes of a free *Election*. This practice, however, cannot be censured in stronger terms than those in which

pointment of *two* persons by the *Congregation* or ὄχλος:—"*Hæc* "*oratio*" (says he, speaking of Peter's Address to the People) "*quum placuisset* MULTITUDINI *statuerunt* DUOS," *&c.* And a little afterwards he gives the following commendation of that primitive example:—"*Tametsi* SORTES *periculosæ non sunt, quas* "*utricunque faverint, probum & idoneum designant. Nec totum* "*negotium creditum est* SORTIBUS. SUFFRAGIIS *sunt electi* "DUO *probatissimi. Inter hos ambiguitatem Electionis finiit* SORS, "*quæ nec ipsa temeritatem habere potuit, cujus evertum moderatur* "*precatio.* SORS *igitur hæc, quæ nihil aliud fuit quàm* DECLA-"RATIO DIVINÆ VOLUNTATIS, *designavit* MATTHIAM, "*quanquam* JOSEPH *præter cæteros*" (viz. Justus) "*com-*"*mendationem, etiam* JESU *propinquitate commendabatur. Et* "*tamen huic prælatus est Matthias, quo nos doceremur* IN DELI-"GENDIS EPISCOPIS, *quibus credenda sit Evangelicæ Doctrinæ* "*dispensatio, adeo nihil esse tribuendum humanis affectibus,*" *&c.*

† In a little Tract (by *John Barnes*, an English Benedictine) intituled, *Sententia de Ecclesiæ Britannicæ Privilegiis*, which was printed together with some little Tracts of Archbishop Usher in 1687, we find still a more ample testimony of the *ancient Right* of chusing *Bishops*:—"*Olim* ANTIQUI MORES *Ecclesiæ* "*suæ*" (speaking of the ancient BRITISH, SCOTCH, and IRISH) "*postularent ut* OMNIA *inter se* SYNODICE *agerent,* "*tum pro* EPISCOPORUM ORDINATIONIBUS, *tum pro aliis* "*negotiis Ecclesiasticis. Verba eorum ex* BEDA, *lib.* ii. *c.* 2. *Fe-*"*lecf. Hist. sunt,* QUOD NON POSSUNT ABSQUE SUORUM CONSENSU

particular I appeal! If I have misrepresented *the Word of God*, on which my *Opposition*

which it is expressly condemned by *a subsequent Act of Parliament*, (1 Edw. VI. chap. ii.) though the former Act is supposed to be still in force, viz. "*The said* "ELECTIONS *be in very deed* NO ELECTIONS *but only* "*by*

SENSU ET LICENTIA PRISCIS ABDICARE MORIBUS." P. 154. And after citing an example from *Bede*, concerning *the Election of a Bishop* (viz. Aidan) by a Scotch Synod, at the request of the Saxon King *Oswald*, to instruct and preside over the Ministry of the newly converted Saxon or English Church (see p. 154 and 155), he further remarks:—"*Et ex* HUNTINGDONIENSI" (says he) "*lib.* iii. *Hist. &* BED. *lib.* ii. *conflat* "ET SCOTOS ET BRITANNOS OMNIA SUA COMMUNI CONSENSU EGISSE."

It appears also, that the *Saxon* or *English* Church, though much less ancient than the *British*, *Irish*, and *Scotch* Churches, did yet enjoy the same inestimable privilege of *electing Bishops*. The Monk *Matthew Paris* has transmitted to us a memorable example of this, in his Account of the Election, A. D. 1095, of the celebrated *Ulstan* to be Bishop of Worcester:—"*Processu autem temporis* ULSTANUS (ELECTO *ad Archiepiscopatum Eboracenſem* ALDREDO) *unanimi consensu, tam* CLERI *quam* TOTIUS PLEBIS, *Rege insuper ut quem vellent sibi eligerent praesulem & animarum Pastorem annuente*, IN EPISCOPUM *ejusdem loci* ELIGITUR." P. 20. And even in later times, when *the Romish Corruptions* had so far prevailed as to exclude the LAITY from Elections, yet the Clergy still enjoyed "*the free* "*right of electing their Prelates, whether Abbots or Bishops*;" for the learned Judge Blackstone informs us, that *this right* was granted in a charter "*to all the Monasteries and Cathedrals in the* "*Kingdom*" by King John, see vol. i. p. 379; and also that "*this grant was expressly recognized and confirmed in King John's*

Oppoſition to SLAVERY is founded, point out my errors, and I ſubmit: but if, on the other hand, you ſhould perceive that the Texts here quoted are really appli-

" *by a Writ of* CONGE D'ESLIRE, *have colours, ſha-*
" *dows, and pretences of Elections, ſerving nevertheleſs*
" *to no purpoſe,*" &c.

If it had not been for this notorious defect in point of *Election*, and the general idea of its *conſequences*, I am

" MAGNA CARTA, *and was again eſtabliſhed by* STATUTE
" 25 *Edward* III. *St.* 6. § 3." *Ibid.* This Statute firſt gave *parliamentary authority*, indeed, to the King's *Congé D'Eſlire* (though it was in uſe long before), and acknowledges the King's Right of *Aſſent* or Approbation " *after the Election*;" yet it contains nothing which can remove the prudent and reaſonable limitation to which that *Aſſent* or *Approbation* was formerly ſubject, *viz.* that it " WAS NOT TO BE DENIED WITHOUT A
" REASONABLE AND LAWFUL CAUSE." Judge Blackſtone, b. i. c. 11. p. 379. And this very Act (which was manifeſtly ordained to reſtrain the ſimoniacal practices and ſhameful uſurpations of the Biſhops of Rome) expreſsly acknowledges the Right of FREE ELECTIONS in the Church, *viz.* " that the FREE
" ELECTIONS of the Archbiſhops, Biſhops, and all other Digni-
" ties and Benefices ELECTIVE *in England*, ſhall hold," *&c.* The *Right* was alſo fully eſtabliſhed by preceding Statutes, ſtill *in force*, though (unhappily for this Kingdom) not *in uſe*; as —" *There ſhall be* FREE ELECTION *of Dignities of the Church.*" 9 Edward II. c. 14. Title. And again, " ELECTIONS OUGHT
" TO BE FREE." 3 Edward I. c. 5. Mr. Ruffhead, in his uſeful Index to the Statutes, very properly refers us, under the head of " ELECTION of BISHOPS," to this laſt-mentioned Statute;

applicable to the queſtion before us, that my concluſions from thence are fairly drawn, and that the Examples of GOD'S VENGEANCE againſt TYRANTS and SLAVE-HOLDERS ought ſtrictly to warn us againſt *ſimilar Oppreſſions* and *ſimilar Vengeance*, you will not then, I truſt, be backward *in this Cauſe of* GOD *and* MAN. *Stand up* (let me intreat you) "*for the Land*; MAKE UP THE "HEDGE," to ſave your Country; perhaps it is not yet too late! Enter a ſolemn proteſt, my Lords, againſt thoſe who "*have oppreſſed the Stranger wrong-*"*fully*." Ye know that the Teſtimonies I have quoted are of God! Warn

am perſuaded that the late worthy Primate of England, would not have found ſuch oppoſition in his endeavours ſome few years ago to promote *the eſtabliſhment of* EPISCOPACY *in America!*

Statute; for *Epiſcopal Elections* ought certainly to be included in the meaning of the ſaid Statute, as well as *all other Elections*; for an ELECTION without a CHOICE is a manifeſt contradiction in terms, and NO ELECTION.

there-

therefore the Nobles and Senators of theſe Kingdoms, that they incur not a double load of Guilt! as the burthen, not only of the *much-injured African Strangers*, but alſo of *our Country's Ruin*, muſt reſt on the heads of thoſe who withhold their Teſtimony againſt the CRYING SIN of TOLERATED SLAVERY! For "I KNOW *that the* LORD *will main-* "*tain the* CAUSE *of the Afflicted, and* "*the* RIGHT *of the Poor.*" Pſa. cxl. 12.

GRANVILLE SHARP.

SOLI DEO GLORIA ET GRATIA.

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☞ This Tract having been unavoidably extended to a much greater length than was at first intended, the Extract from Mr. Morgan's Book, mentioned in p. 258, is inserted in the Appendix of another Tract, intituled, "*The just Limitation of Slavery* "*in the Laws of God compared with the unjust* "*Pretensions of the African Traders and British* "*American Slaveholders.*"

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Printed for B. WHITE, at Horace's Head, in Fleet-Street.

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☞ This Tract having been unavoidably extended to a much greater length than was at firſt intended, the Extract from Mr. Morgan's Book, mentioned in p. 258, is inſerted in the Appendix of another Tract, intituled, "*The juſt Limitation of Slavery "in the Laws of God compared with the unbound-"ed Claims of the African Traders and Britiſh "American Slave-holders.*"

FINIS.